

Honey Sutra

BOOK III Wisdom of Master Ushua-Jesus
the Gospels harmonized in 77 Weeks



by
Kiva
Ushtra

The difference between this convergence and other bi-paschal chronologies is the timing of the beginning of Yshua's ministry; namely, his baptism, wilderness experience, and being proclaimed as the Lamb of God by John the Baptist. Passover is the tradition for these events but we are now witnessing the growing recognition of the Feast of Tabernacles being the *appointed time* for Yshua's presentation to the Houses of Israel. In this convergence we also find the fulfillment of the 430 days of Ezekiel! (explained in detail in the endnotes of Book I "SOWER OF SEED")

This archive version of HONEY SUTRA has been revised from the audiobook
Notable change: A15 "Simon and Anna" is now inserted after A11

This is due to the inability to establish the death of Herod which is traditionally held to be in the year 4 BC when his sons began to reign after him. However, through the suggestion of various scholarly works and supposed historian errors his death may have been anywhere from 3 BC to 1 BC. Also, according to para-biblical texts, Herod's death was reported to be long and drawn out.

The chronology is then affected by other certain assumptions (such as the reckoning of King's years) and theories, for example:

- 1 - the Feast of Joy, Sukkot or Tabernacles, would not have been allowed to be interrupted by Herod's decree to slaughter the infants in nearby Bethlehem; that's reasonable though not impossible considering the insanity of Herod
- 2 - Prior to Yshua's birth both Joseph and Mary lived in Galilee (Lk 1:26-27,56, 2:4) yet, Joseph Mary and 'the young child' Yshua remained in Bethlehem for 1 to 2 years after Yshua's birth, residing in a 'house'; questionable but also possible
- 3 - The arrival of the Magis and their entourage would not have gone unnoticed by the population of Judea at any time other than during the festival, being reason for the Magis to present themselves to Herod voluntarily. Although, it could be that Herod, once being alerted to the convoy of Magis entering Judea, had halted their procession at the border and allowed only a few to continue to Bethlehem to 'search for the child' inconspicuously. On the other hand, even if the Magi's found Yshua near the time of his birth in keeping with the Christmas story, other questions of timing remain and are likely answered by Matthew 2:16 in regard to the age of children that were to be killed: "two years and under". And what this tells us, is that the Magis admit that their calculations could be plus or minus 1 year.

These controversies actually support rather than affect the year of Yshua's birth ('in the middle of time' 4 BC) yet more importantly they do, thankfully, draw our attention to the fact that the Gospels, as they are printed for us in the New Testament, could not possibly nor reasonably be expected to be in any chronological order. And proves necessarily that paragraphs and events - and even single sentences such as the one below - do indeed require to be split, and cut and pasted, in order to construct a viable chronological order of events:

"So when they had performed all these things according to the law of the Lord, they returned to Galilee, to their own city, Nazareth." Luke 2:39

As I have mentioned in the introduction of TAO OF THE NAZARENE, this convergence, as well as any convergence of the Gospels, cannot ever replace the four Gospels as they were originally written. They can only be solely a study on chronology and therefore are subject to revision as information comes to light. And such a study should be welcome as an exciting adventure shared freely by all, that will unceasingly draws us into the deep things of Torah - the spiritual *mysteries* - of the Life and Teaching of our Master Yshua.

Honey Sutra

**the Gospels harmonized in 77 Weeks
Wisdom of Master Yshua BOOK III**

by Kiva Usktra

the Bride-Groom: "A garden enclosed is my sister my spouse, a spring shut up, a fountain sealed. An orchard of pomegranates with pleasant fruits, spikenard and saffron, calamus and cinnamon; all the chief spices and all trees of frankincense. A fountain of gardens, a well of living waters."

the Bride: "Your words oh my spouse, are more desired than gold and sweeter than honey. They drip from your lips as the honeycomb, honey and milk are under your tongue. Awake Oh north wind and come thou south; blow upon my garden that the spices may flow out. Let my beloved come into his garden and eat his pleasant fruits."

the Bride-Groom: "I am come into my garden, my sister my spouse, I have gathered my myrrh with my spices, I have eaten my honey, I have drunk my wine with my milk. Eat, my friends, at this Wedding Feast. And drink, yes drink abundantly all of you, Oh my beloved."

Song of Songs 4:6-16, 5:1, Ps 19:10

*"let the words of my mouth and the meditations of my heart
be acceptable to You my Lord Emmanuel who dwells within,
I will incline my heart to know how to refuse the evil
and choose the good, to perform your statutes always,
even unto the end"*

Isa 7:14-15, Ps 119:97-106

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Wisdom of the Masters

Within this series is a Trilogy of the Gospels converged into a single narrative following a new and revelatory 77 Week chronology based on the Aramaic transcripts and KJV - completed in 03/2020

SOWER of SEED BOOK I

PART 1 - YSHUA'S 77 WEEKS

Rte 1 - Good Ground, Galilee

Rte 2 - Dry Ground, Decapolis

Rte 3 - Stoney Ground, Way of the Pharisees

Rte 4 - Thorns & Daggers, the Crucifixion

Extensive Endnotes explain this atypical chronology and connect Old Testament prophecy to the purpose of Last Days events.

Emphasis is on the Feasts and the origins, or roots, of all Faiths, inviting the One-New-Man Fellowship of Eph 2:13-17 Gal 3:28-29

Modern observance of the FEASTS is detailed.

TAO of the Nazarene BOOK II

PART 2 - SERMON ON THE MOUNT

PART 3 - INSTRUCTING THE DISCIPLES

PART 4 - REBUKING THE PHARISEES

PART 5 - END TIME PROPHECY

This more compact volume has harmonized Yshua's teaching and parables. Categorized by subject it is suitable for devotional reading and great for gifting to satisfy the curiosity of those who wouldn't normally open the pages of the New Testament. What Master Yshua really said may surprise us all. In modern English.

HONEY SUTRA - BOOK III

All PARTS of the anointed life of Yshua from his birth in Matthew 1:1 to Acts 2:27 with PART 6 Resurrection & PART 7 Ascension. Blended into one narrative this Last-Days chronology follows four Feasts in 77 Weeks. This volume is purely scriptural having not the Endnotes and commentary of Book I.

How to Read These Books:

- Text in *italics* and [square brackets] have been added for clarification
- Based on the Aramaic Peshitta, Khaboris Codex, and Greek Received Texts (KJV)
- "Yshua" his name in the Hebrew-Aramaic dialect is used in place of the English "Jesus"
- "Master" is used in place of "Rabbi, Lord" and "Teacher"
- "God" is used in place of "Lord, Elohim, Eloha, Alaha"
- "MarYah", as it appears in Aramaic texts, is used in place of "LORD" prefix *Mar* translates as "Master"

Four Routes, Four Seasons:

The Feasts of the LORD, our Eloha (One God), are not just traditions of the Judaic Faith, they are the basis of our life's purpose in practical form. They are the Moedim, or *Seasons*, of the Earth; the solstices and the equinoxes, our upsides and our downsides, that are unavoidably recognized by all of earth's inhabitants. They are prophecies therefore they need to be fulfilled; we will fulfill them in the seasons of our life, and they *have been* and *will be* fulfilled by Messiah.

The Hebrew calendar is agriculturally based from the first harvest of barley in the spring to the last harvest of the year; the wine harvest in the fall. It is determined by the Lunar cycles and adjusts, with the addition of a month, to follow the Solar cycle. As we live in different temperate zones with differing seasons, our modern calendar has been unified and fixed making our seasonal festivities and monthly holidays completely predictable; so that we may all synchronize our earthly lives around them. The Hebrew calendar is not so predictable, it takes its lead by what is evident in nature; *the ripening of fruit*. This is God's way of saying to us "keep your eyes on me, I know the end from the beginning, watch for my timing".

In 77 weeks, which is one and a half years, Messiah Yshua walked the land of Israel in 4 routes; each relating to the parable of the Sower of Seed and fulfilling 4 "Feasts" - the seasons, or *appointments* as is the literal translation, and which are also momentous of our own walk through life. So that while the seasons of our spiritual evolution are determined for the corporate body of Faith, how they "come to pass" in each one of our lives is unique, and personal.

Yshua's appointments happened to fall over three Hebrew calendar years as the next table will show:

- **Rte 1a from Day of Atonement - to - Passover** = 26.5 weeks
Yshua sows seed in the Good Ground of Galilee
- **Rte 1b from Passover - to - Pentecost** = 7 weeks
12 Disciples harvest the Good Ground of Galilee
- **Rte 2 from Pentecost - to - Tabernacles** = 18 weeks
70 Disciples work the Dry Ground of Decapolis
- **Rte 3 from Tabernacles - to - Passover** = 25 weeks
Yshua treads on the Rocky Ground of the Pharisees' barren and twisted "Ways"
- **Rte 4 Passover Crucifixion - to - First Fruits** = 1/2 week
Thorny Ground, Messiah is the seed that must die in order to produce much fruit

YEAR ONE (28 to 31CE)

28 / 29CE

(Mar/April)	(May)	(June)	(July)	(August)	(September)	(October)	(November)	(December)	(January)	(February)	(Feb/March)
NISAN	IYAR	SIVAN	TAMMUZ	AV	ELUL	TISHRI	CHESHVAN	KISLEV	TEVET	SHEVAT	ADAR

Yshua is baptized, wilderness period from Elul 1

.....●.....

ROUTE 1a

- Tishri 12 Wedding in Cana
- Tishri 15 TABERNACLES, Year of Jubilee proclaimed in Nazareth

YEAR TWO

29 / 30CE

NISAN	IYAR	SIVAN	TAMMUZ	AV	ELUL	TISHRI	CHESHVAN	KISLEV	TEVET	SHEVAT	ADAR
Nisan 14	Sivan 7 PENTECOST, Multipl'n of Loaves					Tishri 1 DAY OF TRUMPETS, 2nd Multiplication of Loaves					

(r1a) ROUTE 1b ROUTE 2

- Tishri 15 TABERNACLES, Triumphant Entry

Yshua's Disciples Baptize

YEAR THREE

30 / 31CE

NISAN	IYAR	SIVAN	TAMMUZ	AV	ELUL	TISHRI	CHESHVAN	KISLEV	TEVET	SHEVAT	ADAR
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Nisan 14 PASSOVER, Crucifixion of Yshua

.....●.....

(r3) ROUTE 4

- Nisan 17 DAY OF FIRST FRUITS, Resurrection of Yshua
- Iyar 27, Ascension of Yshua
- Sivan 7 PENTECOST, Acts 2:1

(ELUL 1 to SIVAN 7 is 90 Weeks, "9" hinting of prophecy, or prophecy fulfilled)



CHAPTER ALPHA

- In The Beginning -

"For we know that the whole of creation groans in labor pains
waiting in earnest expectation for the birthing
of the Sons of God
as the creation itself will also be delivered from
the bondage of decay into their glorious liberty"
Rom 8:18-22

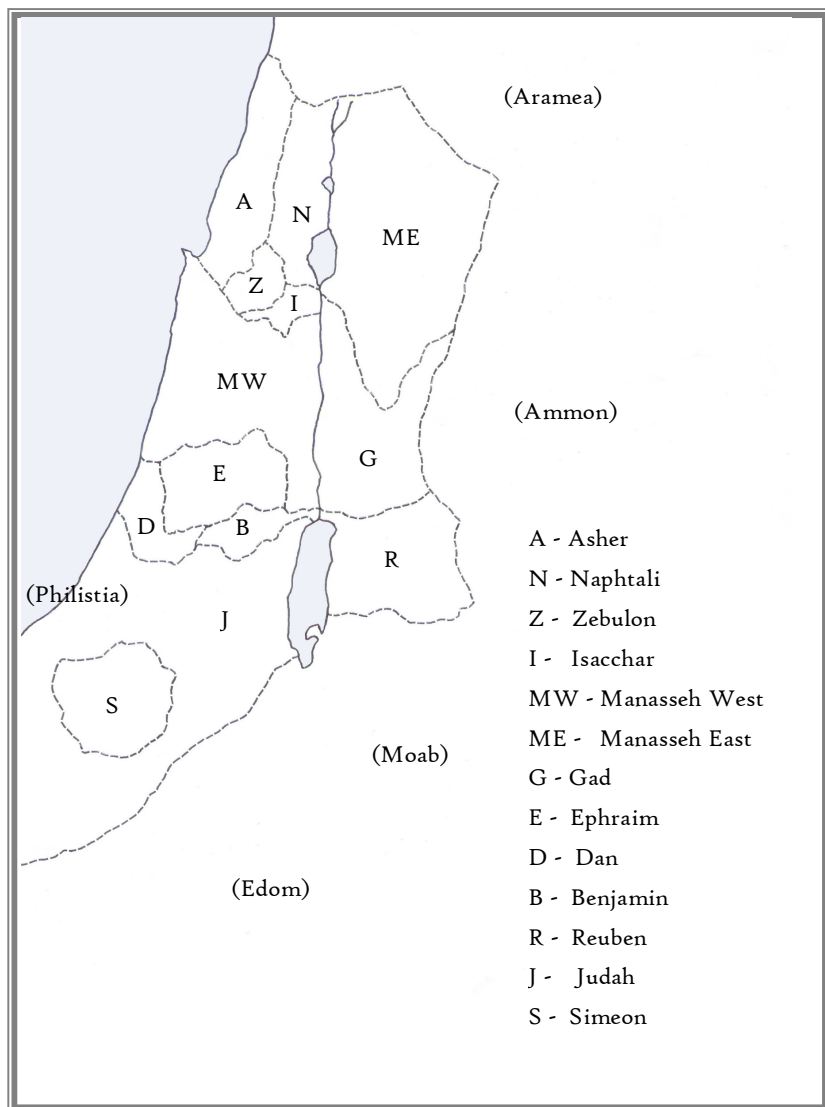
The HERODS' TERRITORIES - circa 30CE



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~ ANCIENT ISRAEL TRIBE BORDERS ~



A - In The Beginning

THE LAND OF ISRAEL

A:1 In The Beginning

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him nothing was made that *now* exists.

In him was life, and the life was the light of men. And the light shines in darkness, and the darkness did not comprehend it.

There was a man sent by God, named John. He was not that Light, but he was *sent* to bear witness of that Light that all might believe through him. *That* Light was truth, which *enlightens* everyone that comes into the world.

He was in the world and the world was made by him, *yet* the world did not know him. He came to his own and *even* his own did not receive him. But as many as did receive him, to them he gave power to become the Sons of God, to them that believe on his name. Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh and dwelt among us. And we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.

John bore witness of him and cried out saying "This is he of whom I spoke: 'He that comes after me is preferred before me, for he was before me'."

And of his fullness we have all received, and grace for grace. For The Law was given by Moses; Grace and Truth came by Yshua the Messiah.

No one has seen God at any time. The only-begotten Son, who is in the bosom of the Father, he has declared.

JN 1:1-18

A:2 Apostles' Declaration

Forasmuch as many have taken *pen* in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them to us who from the beginning were eyewitnesses and ministers of the word;

It seemed good to me also, having had perfect understanding¹ of all things from the very first, to write to you in order, most excellent Theophilus, that you might know the certainty of those things wherein you have been instructed.

LK 1:1-4

1 - *perhaps 'recollection' or 'knowledge' as in personal experience*

JERUSALEM

A:3 Zachariah Father of John

In the days of Herod, the King of Judea, there was a certain priest named Zachariah, of the course of Abiyah. And his wife was of the daughters of Aaron, her name was Elisabeth. They were both righteous before God, walking in all the commandments and ordinances of MarYah without error; *yet* they had no child because Elisabeth was barren, and they were both now well-advanced in years.

It came to pass that while Zachariah executed the priest's office before God in the order of his course (as was according to the custom of the priest's office his lot was to burn incense when he went into the temple of MarYah). And there appeared to him an angel of MarYah standing on the right side of the altar of incense.

When he saw *the angel* he was troubled, and fear fell upon him. But the angel said to him "Fear not Zachariah, for your prayer is heard; and your wife Elisabeth will bear you a son, and you will call his name John. You will have joy and gladness and many will rejoice at his birth. For he will be great in the sight of MarYah and will drink neither wine nor strong drink, and he will be filled with the Holy Spirit, even in his mother's womb.

And many of the children of Israel will he turn to MarYah their God. He will go before him in the spirit and power of *the Prophet* Elijah to turn the hearts of the fathers to the

children, and the disobedient to the wisdom of the just; to make ready a people *thus* prepared for MarYah."

Zachariah said to the angel "How will I know this? For I am an old man and my wife is well-advanced in years." The angel answered "I am Gabriel, that stands in the presence of God, and am sent to speak to you and to announce to you these glad tidings. And *now*, behold, you will be dumb and not able to speak until the day that these things will be performed - because you did not believe my words, which will be fulfilled in their *appointed* time."

And the people waited for Zachariah, and wondered why he stayed so long in the Temple. When he finally came out he could not speak to them; and they perceived that he had seen a vision in the temple for he conveyed this to them through the motions of his hands. And he remained unable to speak.

As soon as his term of ministration was finished, he went to his home.

LK 1:5-23

A:4 Elisabeth Mother of John

After those days his wife Elisabeth conceived and confined herself for five months saying "This is how MarYah has dealt with me in the days he has looked on, to take away my reproach among men."

LK 1:24-25

NAZARETH

A:5 Mary and Gabriel

In the sixth month of *Elisabeth's pregnancy*, the angel Gabriel was sent from God to a city of Galilee called Nazareth. To a virgin engaged to a man named Joseph who was of the house of David. And the virgin's name was Mary.

And the angel came to her and said:

"Peace highly favored one, MarYah is with you, blessed among women!"

When she saw him she was puzzled by what he said, and wondered in her mind what this salutation could mean. The angel then said to her:

"Fear not Mary, for you have found favor with God. And behold you will conceive in your womb and bring forth a son and will call his name YESHUA. He will be great and will be called the Son of the Most High God, and MarYah will give to him the throne of his father David. And he will reign over the house of Jacob forever, and there will be no end to his kingdom forever *and ever*."

Then Mary asked the angel "How can this be, for I have not known a man?" The angel said "The Holy Spirit will come and the power of the Highest will overshadow you, therefore that holy thing which will be born of you will be called the Son of God. And behold, your cousin

Elisabeth; she has also conceived a son in her old age and this is the sixth month of pregnancy for her who was called barren. For with God nothing is impossible."

Mary responded "Behold the handmaid of MarYah; let it be done to me according to your word." And the angel departed.

LK 1:26-38

HILL COUNTRY

A:6 Mary and Elisabeth

In those very days Mary went into the hill country to a city of Judea, and came into the house of Zachariah and greeted Elisabeth. When Elisabeth heard the greeting of Mary, the baby in her womb leaped, and Elisabeth was filled with the Holy Spirit. And she cried out to Mary "Blessed are you among women, and blessed is the fruit of your womb! How does this happen that the mother of my Master should come to me? For lo, as soon as I heard your greeting in my ears, the baby in my womb leaped for joy. Blessed is she that believed, for there will be a fulfillment of those things which were told her from MarYah."

And Mary said "My soul does magnify MarYah, and my spirit has rejoiced in God my Savior, for he has regarded the low estate of his handmaiden. *And* behold, from this day forward blesses me to all generations. For he has done amazing things to me, he is mighty, and holy is his name. His mercy is on the future generations of those that fear him.

He has been victorious with his arm and has scattered the proud in heart. He has put down the mighty from their high seats and has exalted those of low degree. He has filled the hungry with good things, and the rich he has sent away empty. He has helped his servant Israel in remembrance of mercy; as he spoke to our fathers, to Abraham and to his seed forever."

Mary stayed with Elisabeth about three months before returning to her own house.

LK 1:39-56

A:7 The Birth of John

When Elisabeth reached the full term of her pregnancy, she brought forth a son. Her neighbors and her cousins heard how MarYah had shown and performed great mercy toward her and they rejoiced with her.

It came to pass that on the eighth day they came to circumcise the child, and they called him Zachariah after the name of his father. But his mother said "No, he should be called John." And they said to her "There is no one of your relatives that is called by that name." And they made signs to his father asking how he would have him named. Zachariah asked for a writing tablet and wrote "His name is John." And they were all surprised.

Then immediately Zachariah's mouth was opened and his tongue was loosed, so that he could speak, and he praised God.

LK 1:57-64

A:8 Zachariah Prophecies

Zachariah was filled with the Holy Spirit and prophesied saying "Blessed, is MarYah the God of Israel, for he has visited and redeemed his people. And has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets which have *prophesied of this* since the world began:

"That we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy *promised* to our fathers, and to keep his holy covenant - the oath which he swore to our father Abraham that he would grant to us. That being delivered out of the hand of our enemies we might serve him without fear, in holiness and righteousness before him all the days of our life' [Hab 3:2, Mic 7:20].

And you child, will be called the prophet of the Most High for 'you shall go before the face of MarYah to prepare his way, to give knowledge of salvation to his people by the remission of their sins. Through the tender mercy of our God, the dayspring from on high has visited us. To give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace'." [Num 24:17, Ps 23, Is 58:8, Hos 6:3, Am 5:8, Zeph 2:7, Mal 4:2]

And awe came on everyone that lived around them, and all these sayings were broadcast throughout all the hill country of Judea. And everyone that heard them, kept them in their hearts, wondering "What kind of child will this be?" And the

hand of MarYah was on the life of John.

And the child grew, and became strong in spirit, and lived in the deserts until the day he was revealed to Israel.

LK 1:65-80

NAZARETH

A:9 Mary and Joseph

Now the birth of Yshua the Messiah came about this way: When his mother Mary was engaged to Joseph, before they came together, she was found to be with child by the Holy Spirit. Then Joseph, being a righteous man yet not wanting to make her a public spectacle, decided to divorce her privately.

But while he thought about these things, behold, the angel of MarYah appeared to him in a dream saying "Joseph, son of David, don't be afraid to take Mary as your wife, for that which is conceived in her is of the Holy Spirit. And she will give birth to a son, and you shall call his name YSHUA; for he will save his people from their sins."

Now all this was done so that it might be fulfilled which was spoken of MarYah by the Prophet saying 'Behold, a virgin will be with child and will bring forth a son, and they will call his name Emmanuel', which being interpreted is: God with us.

Then Joseph rising from sleep, did as the angel of MarYah had instructed him and brought his wife to him, but he did not lay with

her until after she had given birth to her first-born son.

MT 1:18-25

BETHLEHEM

A:10 Born in a Manger

In those days a decree went out from Caesar Augustus that all the *subjects* in his dominion should be taxed (this taxing was first made when Cyrenius was governor of Syria). And everyone went out to be taxed for each one had to *register* in their own city.

And Joseph also went out of Galilee from the city of Nazareth, into Judea to the city of David which is called Bethlehem; because he was of the house and lineage of David. *And he went* to be taxed with Mary his betrothed wife who by this time was now great with child.

And so it was that while they were there, having reached the full term of her pregnancy she gave birth to her first-born son. And she wrapped him in swaddling clothes, laying him in a manger because there was no room for them at the inn. And she called his name YSHUA.

MT 1:24, LK 2:1-7

A:11 Shepherds in the Fields

In that same area there were shepherds tenting¹ in the fields, keeping watch over their flock during the night. And, lo, the angel of God came upon them, and the glory of MarYah shone all around them and they were very astonished.

The angel said to them:

"Fear not, for behold I bring you good tidings of great joy which will be to all people. For unto you is born this day in the city of David, a Savior, which is MarYah the Messiah. And this is a sign to you; you will find the baby wrapped in swaddling clothes and lying in a manger."

And instantly there appeared with the angel, a multitude of the heavenly host praising God, and saying:

"Glory to God in the highest, and on earth peace and good will toward men!"

As the angels departed from them into heaven, the shepherds said to one another "Let's go to Bethlehem and see for ourselves this thing which has been fulfilled that MarYah has made known to us." And they went with haste and found Mary and Joseph, with the baby lying in a manger.

And after having seen him they spread the news of the saying which was told them concerning this child. And everyone that heard questioned² the things which were told to them by the shepherds. But Mary kept all these sayings and pondered on them in her heart.

And the shepherds departed, glorifying and praising God for all the things that they had seen, and what had been told to them.

LK 2:8-20

1 - KJV reads 'abiding', at the season of Tabernacles everyone would be staying in make-shift tabernacles

2 - KJV reads 'wondered at'

A:12 Simon and Anna

When the eight days were completed for circumcising the child, his name was registered¹ as YSHUA, which was named by the angel before he was conceived in the womb. And when the days of Mary's purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him before MarYah; as it is written in the The Law of MarYah that 'every male that opens the womb shall be called a holy one to MarYah', and to offer a sacrifice according to that which is said in The Law; 'a pair of turtledoves, or two young pigeons'. [Lev chapter 12]

And there was a man in Jerusalem whose name was Simon, and this man was righteous and devout, waiting for the consolation of Israel. And the Holy Spirit was upon him. And it was revealed to him by the Holy Spirit, that he would not see death before he had seen the Messiah of MarYah.

And he came led by the Spirit into the Temple, and when the parents brought in the child Yshua to do *the rituals* for him according to the custom of The Law, he took him up in his arms and blessed God, and said "Now Master, let your servant depart in peace according to your word, for my eyes have seen your salvation which you have prepared before the face of all nations; 'A light to enlighten the Gentiles [Isaiah 42:6], and a glory for your people Israel'."

Joseph and his mother marveled at those things which were spoken of him. And Simon blessed them, saying to Mary his mother "Behold, this one is set for the fall and for the rising of many in Israel, and for a sign to be disputed. And a sword will pierce through your own soul, so that the thoughts of many hearts may be revealed."

Then there was a prophetess, Anna, the daughter of Phanuel of the tribe of Asher. She was also of a great age, and had lived with a husband seven years from her virginity and had been a widow for about eighty-four years. She never left the Temple but served with fastings and prayers day and night. And she, coming in at that same time, also gave thanks to MarYah and spoke of him to all those who looked for the redemption of Jerusalem.

And they had performed all the things that were according to The Law of MarYah.

LK 2:21-39

1 - KJV reads 'called'

TO BETHLEHEM

A:13 Wise Men Follow a Star

Now when Yshua was born in Bethlehem of Judea in the days of Herod the King, behold, there came Magis from the east to Jerusalem asking "Where is he that is born King of the Judeans? For we have seen his star in the East and have come to worship him."

When Herod the King had heard of this, he was troubled. And

he gathered all the Chief Priests and Scribes in Jerusalem and asked them where the Messiah was to be born. And they said to him "In Bethlehem of Judea, for thus it is written by the prophet: 'And you Bethlehem in the land of Judah, are not the least among Judah, for out of you will come a King who will Govern among my people Israel.'" [Micah 5:1-4]

Then Herod, when he had privately called the Magis, enquired of them what time the star appeared. And he sent them to Bethlehem and said "Go and search diligently for the young child, and when you have found him, send word back to me that I may come and worship him also." After hearing the King they departed.

And behold! The star which they had seen in the East went before them, till it came and stood over where the young child was. When they saw the star *rest* they rejoiced with exceeding great joy. And when they had come into the house they saw the young child with Mary his mother, and they bowed down and worshipped him. Then they opened their treasure boxes and presented gifts to him; of gold, and *frankincense*, and myrrh.

Then, being warned in a dream that they should not return to Herod, the *Magis* departed into their own country by way of another route.

MT 2:1-12

EGYPT

A:14 Herod's Decree

After the Magis had departed, behold, the angel of MarYah appeared to Joseph in a dream saying "Arise, take the boy and his mother and flee to Egypt, and stay there until I bring you word. For Herod will search for the boy to destroy him."

So Joseph took the boy and his mother by night, to flee into Egypt and was there until the death of Herod, that it might be fulfilled which was spoken of MarYah by the Prophet saying: 'Out of Egypt have I called my Son' [Hosea 11:1].

Then Herod, when he saw that he had been betrayed by the Magis was extremely angry and sent out *orders* to slay all the boy children that were in Bethlehem and within all it's territory; from two years old and under according to the time which he had ascertained from the Magis. Then that was fulfilled which was spoken by Jeremiah the Prophet saying: 'In Rama was there a voice heard, lamentation and weeping, and great mourning. Rachel weeping for her children, and would not be comforted because they are no *more*' [Jeremiah 31:15].

MT 2:13-18

NAZARETH

A:15 Joseph's Dream

Once Herod the King was dead, behold, the angel of MarYah appeared in a dream to Joseph in Egypt saying "Arise, and take the

young child and his mother, and go into the land of Israel. For they which sought the young child's life are dead." And so he arose and took the boy and his mother and went into the land of Israel.

But when he heard that Archelaus reigned in Judea as King instead of Herod his father, he was afraid to go there. And again being revealed to him in a dream, he turned aside into the parts of Galilee. And they returned to Galilee to their own city called Nazareth, that it might be fulfilled which was spoken by the Prophet: 'He shall be called a Nazarene' [Amos 2:11, 1Sam 1:11].

MT 2:19-23, LK 2:39

A:16 Yshua at Twelve

The child Yshua grew and became increasingly strong in spirit, filled with wisdom, and the grace of God was upon him. Now his people went to Jerusalem every year at the Feast of the Passover, and when he was twelve years old they went up to Jerusalem following the custom, to the Feast. And after they had fulfilled the days of *the Feast*, they returned home. But the youth Yshua lingered behind in Jerusalem.

Joseph and his mother were not aware of this, but supposing he was amongst the company, they had *already* traveled a days journey. And so they searched for him among kinsfolk and acquaintances. When they couldn't find him, they headed back to Jerusalem to look for him.

And after three days they finally found him in the Temple sitting in the midst of the scholars,

both listening to them and asking questions. Everyone that heard him was surprised at his understanding and answers.

When his parents saw him they were astounded, and his mother said to him "Son, why have you treated us like this? Behold, your father and I have searched for you anxiously." He said to them "Why is it that you had to search for me? Didn't you realize that I must be about my Father's business¹?"

And he submitted to them and went with them to Nazareth. And although they didn't understand what he meant, his mother kept all these sayings in her heart. And Yshua increased in wisdom and in stature, and in favor with God and man.

LK 2:40-52

1 - Aramaic reads 'house'

A:17 Lineage through Joseph

The beginning¹ of the good news of Yshua Messiah the Son of God who was at this time assumed to be the Son of Joseph:

And Joseph was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Malchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathia, which was the son of Amos, which was the son of Nahum, which was son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathia, which was the son of Semei, which was the son of Joseph, which was the son of Judah, which was the son of

Johanan, which was the son of Rhesa, which was the son of Zerubabel, which was the son of Salathiel, which was the son of Neri, which was the son of Malchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of

Levi, which was the son of Simeon, which was the son of Judah, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of

David, which was the son of Jesse, which was the son of Obed, which was the son of Boaz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Pharez, which was the son of

Judah, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of

Arphaxad, which was the son of Shem, which was the son of Noah, which was the son of Lamech, which was the son of Methuselah, which was the son of Enoch, which was the son of Jared, which was the son of Mahalaleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was of God. [*Being 77 generations from God to Yshua*]

MK 1:1, LK 3:23-38

1 - or "genesis", or "generation"

A:18 Lineage through Mary

This is the record of the generations of Yshua the Messiah the son of David, the son of Abraham:

Abraham begat Isaac, and

Isaac begat Jacob, and

Jacob begat Judah and his brothers, and

Judah begat Pharez and Zara of Tamar¹,

Pharez begat Esrom, and

Esrom begat Aram, and

Aram begat Aminadab, and

Aminadab begat Naasson, and

Naasson begat Salmon, and

Salmon begat Boaz of Rachab¹, and

Boaz begat Obed of Ruth¹, and

Obed begat Jesse, and

Jesse begat David the King.

David begat Solomon of her¹ the wife of Uriah

Solomon begat Rehoboam, and

Rehoboam begat Abiyah, and

Abiyah begat Asa, and

Asa begat Jehosaphat, and

Jehosaphat begat Joram, and

Joram begat Oziah, and

Oziah begat Joatham, and

Joatham begat Achaz, and

Achaz begat Ezekiah, and

Ezekiah begat Manassa, and

Manassa begat Amon, and

Amon begat Josiah, and

Josiah begat Jechoniah and his brothers about the time they were carried away to Babylon.

And after they were brought to Babylon:

Jechoniah begat Salathiel, and

Salathiel begat Zerubabel, and

Zerubabel begat Abiud, and

Abiud begat Eliakim, and

Eliakim begat Azor, and

Azor begat Zadoc, and

Zadoc begat Achim, and

Achim begat Eliud, and

Eliud begat Eleazar, and

Eleazar begat Matthan, and

Matthan begat Jacob, and

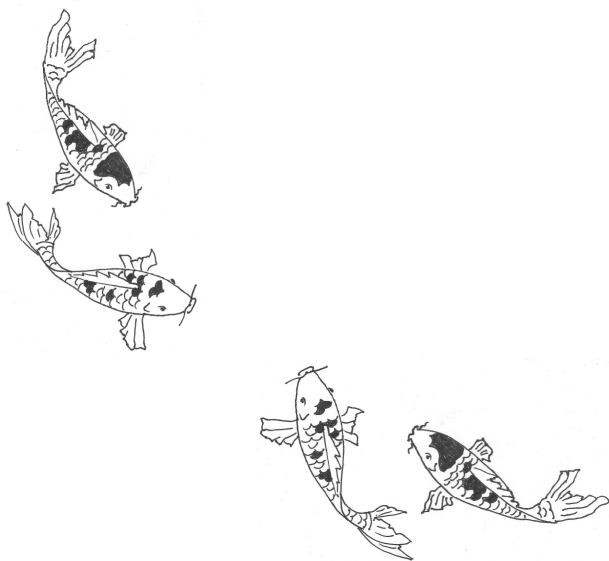
Jacob begat Joseph the father of Mary¹, of whom was born Yshua, who is called the Messiah.

So all the generations from Abraham to David are fourteen generations. And from David until the carrying away into Babylon fourteen generations. And from the carrying away into Babylon to Messiah - fourteen generations.

MT 1:1-17

1 - five who were "blessed among women"

ROUTE ONE A
~ The Gathering ~



~ ROUTE ONE A ~



- The Low Way, Jordan River Route -

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Gathering of Laborers

"A man went out early in the morning to hire laborers, so at the 3rd hour he called those who were standing idly by. And at the 6th and 9th hour he called others again. And at the 11th hour he found still others ... and the cries of them who labored entered into the ears of the Lord of Sabaoth"

MT 20:1-7, JMS 5:4-7

Day of Atonement to Feast of Passover = 26 weeks

TISHRI	CHESHVAN	KISLEV	TEVET	SHEVAT	ADAR	NISAN
1 Day of Trumpets						
10 Day of Atonement > -----> 14 Passover						
15-22 Feast of Tabernacles						

Route 1a: Takes place around the harp-shaped, or *heart* shaped Sea of Galilee; a prosperous area for fishing, industry, and services provided for the Herodians and Romans. The population was predominantly *Gentile*; that is, Israelites who had lost their tribal purity through intermarriage. There were also present Pharisees of the House of Hillel, a Torah School of Thought that "loosed" - allowing many concessions for their people. A sect more liberal than their stricter Judean counterpart the House of Shammai - that would "bind". The Leaders of these Schools were the Rulers of the Sanhedrin, the Jewish Supreme Court, which assembled at Jerusalem and at times in Galilee.

Historian Josephus notes a third group in Galilee, saying that "*many Essenes were living there who called themselves 'the poor'.*" Here in Galilee the Essenes could distance themselves from the religious corruption of the Judean Pharisees and Sadducees (Rome's appointed Priesthood at Jerusalem). They waited powerlessly, since the time of the Macabbean Revolt, for their hands were tied by the corroboration of the Pharisees with the Herodians and the military presence of Rome. They watched, interpreting the prophetic books, and were expectant for - if not desperate for - the arrival of Messiah. They took no part in the animal sacrifices, were vegetarian, and felt no obligation to

attend every Feast in Jerusalem as their complex in Qumran was itself a copy of The Temple.

This first half of Yshua's Galilean tour of ministry was a time of *firsts* and covers a full 1/3 of his total earthly ministry in Israel - 6 months. Yshua appoints his first 12 Disciples, he performs his first Messianic sign at the Wedding in Cana revealing his prophetic identity, and the first-fruits of his following are baptized during the Feast of Passover on the Day of First-Fruits. This first part of his ministry was *ground-breaking*.

After Yshua is baptized by John he removes to the wilderness for a time of testing. He fasts from the first day of the month of Elul to the 10th day of the month of Tishri - 40 days. This is the traditional period of fasting and soul-searching that leads up to the Day of Atonement. Some native groups consider the "wilderness period" a rite of passage into spiritual maturity, and some call it *walkabout*.

When Yshua returns, John as High Priest ordained by God from his conception in the womb, proclaims Yshua to be "the Lamb of God" marking this day as the beginning of Yshua's earthly ministry to fulfill and complete the sacrifices required of the Feasts.

In relation to our own lives, we were let loose into this material world at our conception. We were nurtured in good ground, in the embrace of family who loved us and taught us. Then, reaching the age of understanding in adolescence, and for some of us very much later, we have our Passover - our moment of conversion, our *turning-point* when we decide to walk in The Way in covenant with God and pledge to honor the Laws of our cultures and religious groups that we are born into. This moment is marked by way of some ritual; perhaps confirmation, communion, or water baptism. Or simply a decision to awaken to the deeper things of the purpose of life.

It is the Spring season of life when we enjoy the budding of our first friendships and lay down our first simple foundations of truth. Ground rules of cultivation are discussed and the implements of defense and harvest are taken up for practice, while a child-like faith leads us in a spirit of expectation toward the promise of the adventure of life - a journey through *earth's* wilderness.

RTE 1a - Day of Atonement to Passover

BETHABARA EAST OF JORDAN NEAR JERUSALEM

R1:1 Shout of John the Baptist

The Word of God came to John the son of Zachariah in the wilderness, during the fifteenth year of the reign of Tiberius Ceasar. Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip being tetrarch of Iturea and of the region of Trachonitis. And Lysanian being the tetrarch of Abilene, and Annas and Caiaphas being at that time the High Priests.

And in those days John the Baptist went out preaching the baptism of repentance for the remission of sins in the wilderness of Judea, and saying "Repent all of you! For the Kingdom of Heaven is at hand!" For this is he that was spoken of as it is written in the book of the Words of Isaiah the Prophet saying:

'Behold, I send my messenger before your face who will prepare your way before you. The voice of one crying in the wilderness; Prepare all of you, the way of MarYah, make his paths straight. Every valley will be filled, and every mountain and hill will be brought low. And the crooked will be made straight, and the rough ways made smooth. And all people will see the salvation of God'. [Isaiah 40:3-5]

And it was this same John that had a garment of camel's hair and a leather girding about his loins. And his food was locust *tree pods* and wild honey.

Then the people of Jerusalem, all Judea, and all the region around Jordan, went out to him and were all baptized by him in the Jordan River; confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism he said to them:

"Ah, brood of vipers! Who warned you to flee from the wrath to come? Produce fruit then, that qualifies as repentance. And don't think you can say to yourselves 'We have Abraham as our Father' for I say to you, that MarYah is able to raise up children of Abraham out of these stones! [Hab 2:11] And now also the axe is taken to the root of the trees, so that every tree which does not produce good fruit is cut down and thrown into the fire!"

And the people of the multitudes asked him "What then should we do?" He said to them "Whoever has two coats, let them give freely to those who have none. And those who have food, let them do the same."

Then the Tax Collectors also

came to be baptized and said to him "Master, what should we do?" He said to them "Exact no more than that which is appointed you." And the soldiers also asked him "What should we do?" And he said to them "Do violence to no one, don't accuse *anyone* falsely, and be content with your wages."

And while the people were in expectation and wondered in their hearts whether or not he was the Messiah, John said to *them* all "I indeed baptize you with water to repentance but one mightier than I comes after me, the buckle of whose sandals I am not worthy to stoop down and undo. He will baptize you with the Holy Spirit and with fire: 'Whose fan is in his hand, and he will thoroughly purge his floor. He will gather the wheat into his harvest, but the chaff he will burn up with unquenchable fire'."¹

And he preached by exhortation of *scripture* many other things to the people.

MT 3:1-12, MK 1:2-8, LK 3:1-18

1 - see also Isaiah 5:18-27

R1:2 - Baptism of Yshua

It came to pass when all the people were being baptized, that Yshua came from Nazareth of Galilee to the Jordan River to also be baptized by John. But John would not allow him saying "I need to be baptized by you, and you come to me?" And Yshua answered "Endure it for now, for it is good for us to fulfill all righteousness." [Deut 12:28] Then he allowed him.

And he was praying, and Yshua was baptized. And as soon as he came up out of the water, behold! He saw the heavens split¹ open *with lightning*; and he saw the Holy Spirit of God in the form like that of a dove, descending and landing upon him. And a voice was heard from heaven saying:

"You are my Beloved Son², in whom I am well-pleased."

And immediately Yshua, who was about thirty years old, was led by the Spirit into the wilderness to be tempted by satan the devil.

MT 3:13-4:1, MK 1:9-12, LK 3:21-23a

1 - in Mark the Greek text reads 'torn', KJV uses 'split'; in keeping with the other instances when a voice is heard from heaven and is accompanied by thunder, the heavens may have been 'split with lightning' and the voice heard 'with thunder' in this case as well

2 - literal transliteration of the Greek: 'you are my Son the Beloved'. 'The Beloved' in the constellation of Coma, a decan of Virgo, was as much known by Arabic and Jewish Astronomers in Yshua's day as are the Zodiac in our present time; see also Psalm 89:19, 26-27

R1:3 Tempted in the Wilderness

And now, being full of the Holy Spirit, Yshua returned from the other side of the Jordan and was immediately led by the Spirit into the wilderness with the wild beasts, to be tempted by satan for forty days. And after he had fasted forty days and forty nights, he was hungry.

Then the tempter came to

him saying "If you are the Son of God, command that these stones be made *into* bread." But he answered "It is written; 'Man should not live by bread alone, but by every Word that proceeds out of the mouth of God'." [Deut 8:3]

Then the devil, taking him up into the holy city of Jerusalem, set him on a pinnacle of the Temple and said "If you are the Son of God; throw yourself down from here for it is written 'He will give his angels charge over you, to keep you' and 'in their hands they will bear you up lest at any time you dash your foot against a stone'." [Ps 91:11-12] And Yshua answered him "It is written; 'You should not tempt MarYah your God'." [Deut 6:16]

And again the devil, taking him up into an extremely high mountain, showed him all the Kingdoms of the world in a moment of time and said to him "All these powers will I give you, and the glory of them, 'for that is delivered to me and to whomsoever I want, I will give it' [Jer 27:5b, 2Chr 1:11, Dan 4:32]. Therefore, if you will fall down and worship me, all will be yours."

Yshua answered him "Get away from me satan for it is written; 'You shall worship MarYah your God and him alone shall you serve'." [Ex 20:3-5]

Then the devil had ended all the temptation and he departed from him for a time. And behold, angels came and ministered to Yshua.
MT 4:1-11, MK 1:12-13, LK 4:1-13

R1:4 Behold the Lamb of God!

And this is the record of John: When the Judeans sent Priests and Levites from Jerusalem to ask him "Who are you?" he confessed and didn't deny, but admitted "I am not the Messiah." And they asked him "What then? Are you Elijah?" And he said "I am not." "Are you that Prophet?" And he answered "No."

Then they asked him "Who are you, that we may give an answer to those who sent us; what do you say of yourself?" He said "I am 'The voice of one crying in the wilderness; Make straight the way of MarYah!' as the Prophet Isaiah has said."

Those who were sent by the Pharisees asked him "Why do you baptize then, if you are not that Messiah, nor Elijah, nor that Prophet?" And John answered "I baptize with water but there stands among you one whom you do not know. He it is, who 'coming after me is preferred before me, whose shoe buckle I am not worthy to unloose'."

These things were done in Bethabara¹ beyond Jordan, where John was baptizing.

The next day John saw Yshua coming in his direction and said "Behold! The Lamb of God which takes away the sin of the world! This is he of whom I said 'after me comes a man which is preferred before me for he was before me'. But I did not know him. That is why I have come baptizing with water, that he should be revealed to Israel."

And John testified saying "I saw the Spirit descending from heaven like a dove, and it stayed upon him. And I didn't know who he was; but he that sent me to baptize with water said to me 'Upon whom you see the Spirit descending and remaining on him, that is he who baptizes with the Holy Spirit.' And I saw, and testify that this is the Son of God!"

JN 1:19-34

1 - also called Bethany beyond the Jordan, a crossing of the Jordan near Jerusalem, near to Aenon Salim; which is still called today 'place of the dove', on some maps another appears on the west bank

R1:5 Two Disciples of John

Again the next day while John and two of his Disciples¹ stood watching Yshua as he walked, John said "Behold the Lamb of God!" And the two Disciples heard him.

That day Yshua would return to Galilee, and he found Philip and said "Come follow me." And Philip told Andrew. Philip was from Bethsaida of Galilee the city of Andrew and Peter. It was these two, who would then say to Yshua "Master, we want to see where you are staying."

And they followed² Yshua and when Yshua turned and saw them following he asked them "What do you want?" They said "Master, where are you staying?" And he said to them "Come and see."

Andrew first found his own brother Simon and said to him "We have found the Messiah!" And he

brought him to Yshua. And when Yshua saw him he said "You are Simon the son of Jonah, you will be called Cepha (which is interpreted 'a stone')."

LK 4:14a, JN 1:35-44, 12:21-22

1 - by 2 or 3 witnesses a thing is established

2 - these were all traveling back to Galilee from the Feast, they 'found' their brothers in the crowd of pilgrims; they were following Yshua to Galilee, but none were 'called' or had 'chosen' to follow yet, except Philip and Nathanael

R1:6 Philip and Nathanael

And Philip found Nathanael and said to him "We have found him of whom Moses in The Law and The Prophets wrote; Yshua of Nazareth the son of Joseph!" And Nathanael said "Can anything good come out of Nazareth?" And Philip said "Come and see!"

When Yshua saw Nathanael coming to him he said of him "Behold! An Israelite indeed, in whom there is no guile." Nathanael replied to him "Do you already know me?" And Yshua answered "Before Philip called you I saw you, when you were under the fig tree." Nathanael said "Master, you are the Son of God, you are the King of Israel!" [Mic 4:1-10]

Yshua then said to him "Did you believe because I said to you 'I saw you under the fig tree'? You will see greater things than these." And he said to him "Truly truly I say unto you, soon you will see heaven open and the angels of God ascending and descending upon the Son of Man!"

And he returned to Galilee
in the power of the Spirit.
JN 1:45-51, LK 4:14a

CANA

R1:7 Wedding in Cana*

And the third¹ day there was a wedding in Cana of Galilee, and the mother of Yshua was there. Both Yshua and his Disciples were invited to the marriage and when the wine was running short, the mother of Yshua said to him "They don't have enough wine." Yshua said to her "Woman, what have I to do with you? My time has not yet come."

His mother said to the servants "Whatever he says to you, do it!" And there were six water-jugs of stone set there according to the purification rite of the Jews, each able to hold two or three gallons. And Yshua said to them "Fill the water-jugs with water." And they filled them up to the brim. Then he said to them "Now draw some out and take it to the Director of the Wedding Feast." And they took it.

When the Director of the feast had tasted the water that was made into wine, and didn't know where it was from (but the servants which drew the water knew), the Director of the feast called the Bridegroom and said to him "Everyone at the beginning brings out the good wine, and after everyone has well drunk, then that which is worse. But you have kept the good wine until now!"

This was the first of the signs that Yshua performed in Cana of

Galilee, revealing his power². And his Disciples believed in him.
JN 2:1-11

1 - could mean a number of things; third day after the Day of Atonement, third day of the week, 'third day' is often used prophetically referring to the final fulfillment of all things - 'the consummation' of Covenant Marriage and beginning of eternal bliss

2 - or "authority", KJV has 'glory', this glory is called 'honor' elsewhere, suggesting that God has shown his ordination of that person by allowing them to have power

** Synoptic Gospels never mention Cana specifically, it is probably meant to be included in 'the cities of Galilee' a village in the district of 'Capernaum'. Cana is the site of the first "sign and wonder", not necessarily the first "miracle of healing", see Jn 4:54,48*

TO NAZARETH

R1:8 Rejected in Nazareth

And Yshua went out from there and came to his own country, to Nazareth where he had been brought up; his Disciples following with him. And as was his custom, he went into the synagogue on the Sabbath and stood up to read.

The book of Isaiah was brought to him, and opening the book he found the place where it was written: 'The Spirit of MarYah is upon me, because he has anointed me to preach the good news to the poor. He has sent me to heal the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind. To set at liberty

them that are bruised¹. To proclaim the acceptable year of MarYah' [Is 58:6, 61:1-2].

Then he closed the book and gave it back to the Director and sat down. And the eyes of everyone in the synagogue were fixed on him, and he spoke to them *beginning with*; "This² day is this scripture fulfilled in your hearing."

And everyone was astonished at the gracious words which came out of his mouth, saying "From where does this man get these things?" And everyone shared what they had witnessed of him saying "What wisdom has been given to him that even miracles are done by his hands!"³

Then they became suspicious saying "Isn't this Joseph the carpenter's son? Isn't his mother called Mary? And his brothers; James, Joseph, Simon, and Jude, and his sisters - are not his sisters all here with us? *From* where then does this man get these things?" And they became offended at him.

And Yshua marveled because of their unbelief and said to them "You will surely say this proverb to me 'Physician heal thyself' and 'Whatever we have heard done in Capernaum⁴, do also here in your country'." [Jer 8:22, 9:6]

And he said "Truly I say unto you, no Prophet is without honor, except in his own country and in his own house. But I tell you of a truth: Many widows were in Israel in the days of Elijah when the heaven was shut up for three and a half years, and there was a great famine

all throughout the land. But Elijah was sent to none of them except to Sarepta; to *one* woman - a widow of Sidon! And many lepers were in Israel in the time of Elisha the Prophet, but none of them was cleansed except *one* - Naaman the Syrian!"

And all of them in the synagogue when they heard those things, were filled with rage and rose up and pushed him out of the city. And they led him to the brow of the hill on which the city was built so that they could throw him down, head first. But he, passing through the midst of them, went his way.

And he did not do many miracles there because of their unbelief, except that he laid his hands on a few sick people and healed them³.

MT 13:54-58, MK 6:1-6a, LK 4:16-30

1 - Aramaic adds '*with forgiveness*'

2 - *now the fourth day and middle of the week, suggests "middle of the Feast"*

3 - *a few were healed while in Nazareth*

4 - aka '*Cana,*' on the way to Nazareth

NAZARETH TO CAPERNAUM

R1:9 Capernaum Overview

After this they left Nazareth and went to stay in Capernaum *with* his mother, his brothers, and his Disciples [Eze 12:1-4]. But they did not stay there for long, for Yshua would immediately begin to teach the people every Sabbath in their synagogues.

And they became amazed at his teaching for he taught *proficiently* as one that had inspiration¹ and not

just as the Scribes, for his Word was with authority². And reports of his fame went throughout the region, being revered with awe and glorified by everyone [Josh 6:27].

Capernaum is a city of Galilee on the shores of the Sea of Galilee, within the borders of Zebulon and Naphtali, that what had been spoken by Isaiah the Prophet might be fulfilled which said: 'The land of Zebulon and the land of Naphtali, *from where The Way of the Sea begins, and beyond, to as far as the northern arm of the Jordan River:* Galilee of the Gentiles. The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light has sprung up.' [Is 9:1-3, 42:1-9, 49:6,22, 60:1-5]

MT 4:13-16, MK 1:21-22, 6:6b, LK 4:14b-15, 31-32, JN 2:12

1 - or 'authority'

2 - possibly being that he backed up his words with scripture'

R1:10 Andrew/Peter/James/John

And Yshua walked on the shore of the sea of Galilee, and he saw two ships moored there and two brothers: Simon named Peter [Isa 45:4] and Andrew his brother (but they had gone out of their ships and were attending¹ to the nets). And he said to Simon "Launch out into the deep, and let down your nets for a catch." And Simon answered "Master, we have worked all night and haven't brought in a thing. Nevertheless, at your word I will let down the net²."

And when they had done this they captured a great multitude of fish, and their net broke. So they called to their partners James of Zebedee and John his brother to come and help, for they were in the other ship with their Father mending their nets. And they went out and filled both ships with so many *fish*, that they began to sink.

When Simon-Peter saw it, he fell down at Yshua's knees saying "Stay away from me, oh Master, for I am a sinful man." For he was overwhelmed, as were all the others with him, at the *great* catch of fish which they had taken.

And Yshua said to them "Don't be amazed *at this!* Follow after me, for from now on I will promote you to fishers who will catch men!" And as soon as he called them, once they had brought their ships to land, they left their nets and left their father with the hired servants and followed him. [1Ki 19-19-21]

MT 4:18-22, MK 1:16-20, LK 5:2, 4b-11

1 - literally 'washing'

2 - Simon already knew Yshua and was already surnamed 'Cepha' or: 'Peter'

R1:11 Calling Matthew-Levi

As Yshua went on from there he saw a Tax Collector by the name of Matthew-Levi sitting at the Customs booth. And he said to him "Follow me." And he got up, leaving everything and followed him.

LK 5:27-28

R1:12 Eats with Sinners

Now Matthew-Levi made a great Feast¹ for Yshua and his Disciples in his own house. And there came to be many sinners and Tax Collectors sitting down with them, for there were many that followed him. But when the Scribes and Pharisees noticed, they complained and said to his Disciples "Why does your Master eat and drink with Tax Collectors and sinners among you?"

And when Yshua heard it he spoke this parable to certain ones who assumed in their thinking that they were righteous, while they criticized others:

"Two men went up into the temple to pray; the one a Pharisee, and the other a Tax Collector. The Pharisee would stand by himself and pray as such 'God I thank you that I am not like other men; extortionists, frauds, adulterers, or even as this Tax Collector. For I fast twice a week and I give tithes of all my increase.'

And the Tax Collector, standing a ways off, would not so much as lift up his eyes to heaven, but would beat upon his chest saying 'God, be merciful to me; a sinner.'

I say to you, that this Tax Collector went home more justified than the Pharisee. For everyone that exalts himself will be humbled, and everyone that humbles himself will be exalted.

Instead of *criticizing others*, you should go and learn what this means; 'I desire mercy and not

sacrifice' [Hos 6:6]. For 'they that are well do not need a physician but rather they that are sorely afflicted'. I did not come to call the righteous, but sinners to repentance. For the Son of Man has come to save that which was lost." [Mal 3:3]

MT 9:10-13, 18:11, MK 2:15-17, LK 5:29-32, 15:1-2, 18:9-14

1 - at Yshua's House, these were the first days, before the Pharisees became offended by him. A 'great feast' might be the Last Great Day of the Feast of Tabernacles - just several days since Yshua traveled north from Judea, which is reasonable as Yshua would want his Disciples to be eye witnesses of his fulfillment of the Feasts right from the start; at that time people in Galilee observed the Feasts, though, they were not obligated to attend every Feast in Jerusalem

One Lost Sheep

And he spoke this parable to them: "What do you think? If someone had a hundred sheep and one of them went astray, wouldn't they leave the ninety-nine in the wilderness and go into the mountains to search for the one which has gone astray until they found it? And when they had found it, truly I say unto you, they would carry it on their shoulders rejoicing more over that one, than of the ninety-nine that did not go astray.

And when they came home they would call their friends and neighbors together saying to them 'Rejoice with me, for I have found my sheep which was lost.' I say to you, that there will also be more joy

in heaven over one sinner who repents than ninety-nine righteous¹ people who need no repentance."

MT 18:12-13, LK 15:3-7

1 - all need to repent/turn to God and receive of his Spirit to renew the conscience, thereafter they are deemed 'the righteous'

The Lost Coin

"Also, what woman having ten pieces of silver, if she lost one piece, would not light a candle and sweep the whole house searching diligently until she found it? And when she had found it, she would call her friends and neighbors together saying 'Rejoice with me, for I have found the piece which I had lost.'

I say to you, there is similarly that much joy in the presence of the angels of God over *every single* sinner that repents."

LK 15:8-10

The Prodigal Son

And Yshua continued to say "A certain man had two sons, and the younger of them said to his father 'Father, give me the portion of inheritance that falls to me.' And *agreeing* he divided to them his assets.

Not many days after, the younger son gathered all of his portion together and took his journey into a far country. And there he wasted his substance with notorious living. And when he had spent it all, there arose a mighty famine in that land and he began to

be in lack. So he joined himself to a citizen of that country who assigned him into his fields to feed swine, and he gladly filled his belly with the husks that the swine ate. And no one was charitable to him.

When he had come to his senses he said 'How many hired servants of my father's have enough bread, and some to spare - while here I am perishing with hunger! I will arise and go to my father and I will say to him 'Father, I have sinned against heaven, and before you, and am no longer worthy to be called your son. Make me as one of your hired servants.'

So he arose, and went to his father. But when he was still a great way off his father saw him and having compassion, he ran and fell on his neck and kissed him. And the son said to him 'Father I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

But the father said to his servants 'Bring forth the best robe and put it on him! And put a signet ring on his hand, and shoes on his feet. And bring here the fatted calf and kill it, and let us eat and be merry! For this my son was dead, but is alive again - he was lost, and is found.' And they began to celebrate.

Now his elder son was away in the field, and as he returned and approached the house he heard the sounds of music, dancing, and singing. He called one of the servants and asked what was going on. The servant said to him 'Your

brother has come back, and your father has killed the fatted calf because he has received him safe and sound.'

And he was angry and would not go in. So his father came out and pleaded with him, but he said to his father 'Look, I have served you all these years and I did not at any time transgress your commandments. And yet, you never gave me even so much as the kid of a goat that I could make merry with my friends. But as soon as your son which has devoured your living with harlots has come, you have killed the fatted calf for him!'

And the father replied to him 'Son, you are always with me, and all that I have is yours. It was proper that we should make merry and be glad, for this your brother was dead, but is alive again. And was lost, but now is found'.

So then, it is not the will of your Father who is in heaven that *even* one of these little ones should perish."

MT 18:14, LK 15:11-32



PARABLES BY THE SEA

Excerpt from Book II:

He Spoke in Parables

That same day Yshua left the house and being urged by the people he again went to the seashore to teach, and the twelve were with him. And when a great crowd of people coming from every city had gathered to him to hear the Word of God, he got into one of the boats which was Simon's, and asked him to push out a little from the shore. And he sat in the boat and taught the people from out of the boat, on the water, while the whole multitude stood on the shore.

And he taught his doctrine of the Word to them in many parables, as they were able to hear it, saying "Hear this!" And without a parable he did not speak to them so that which was spoken by the prophet would be fulfilled: 'I will open my mouth in parables, I will utter things which have been kept secret from before the foundation of the world' [Psalms 78:1-8].

MT 13:1-3a,34-35, MK 2:13, 4:1-3a,33-34a LK 5:1,3, 8:4

Mustard Seed

"What is the Kingdom of God like, and what should I compare it to? It is like a grain of mustard¹ seed, which someone took and sowed in their field. It is the least of all seeds in the world, but when it is grown it is the largest of all herbs and becomes a tree, so that the birds of the air come and lodge in its shading branches."

MT 13:31-32, MK 4:30-32, LK 13:18-19

1 - possibly '*amaranth*' ?

Hidden Treasure

"The Kingdom of Heaven is like treasure hidden in a field. Which when one has found it they hide it, and for joy of it go and sell all that they have to buy that field."

MT 13:44

Pearl of Great Price

"The Kingdom of Heaven is like a merchant seeking good pearls. Who, when they had found one pearl of great price, went and sold all that they had and bought it."

MT 13:45-46, *see also Proverbs 17:16*

Leaven

And again he said "To what should I compare the Kingdom of Heaven? The Kingdom of Heaven is like leaven, which a woman took and incorporated into three measures of meal, and hid it until all of it was leavened."

MT 13:33, LK 13:20-21

Dragnet and Judgment

"The Kingdom of Heaven is

like a net that was cast into the sea and caught some of every kind of fish. And when it was full they drew it to shore, and sat down and separated the good into vessels but threw the bad away. So it will be at the end of the world; the angels will come forth and separate the wicked from the just and will cast them into the furnace of fire. 'There shall be wailing and gnashing of teeth'."

MT 13:47-50

The Sower of Seed

"Behold, a Sower went out to sow some seed, and some fell by the roadside; it was trodden upon and the birds of the air devoured it up. Some fell upon rocky ground where it did not have much earth; so it sprang up immediately and when the sun came up it was scorched and it withered because it had no moisture. Some fell among thorns; and the thorns choked it so that it bore no fruit. And other seed fell on good ground; that grew up and did bear fruit, some producing thirty-fold, some sixty-fold, and some a hundred-fold increase." And then he cried out "Those who have ears to hear, let them hear!"

Later, his Disciples asked him "What does this parable mean?" And he said to them "If you don't understand this parable you will not be able to understand any of the other parables! Listen now to the meaning of the parable of the Sower: The seed the Sower sows is the Word of God; when those by the roadside hear the Word of the Kingdom and

do not understand, then the devil comes and snatches away that which was sown in their heart, lest they should believe and be saved.

And those on rocky ground when they hear the Word, they immediately receive it with gladness but have no depth or root in themselves, so they endure only for a little while. Then when temptation, affliction, or persecution arises for the Word's sake, they are easily offended and fall away.

Those that are among thorns; when such hear the Word go forth they are choked with the cares of this world, the deception of riches, and the pleasures of life, and they become fruitless.

But those on good ground are they which in an honest and good heart, having heard my Word, retain it and bring forth fruit with patience; some thirty-fold, some sixty-fold, and some a hundred-fold."

MT 13:3b-9, 18-23, MK 4:3-10,13-20, LK 8:5-9, 11-15

The Wheat and Tares

He gave them another parable saying "The Kingdom of Heaven is like a man who sowed good seed in his field, but while they slept his enemy came and sowed weeds among the wheat, and stealthily snuck away. Then when the blade sprang up and brought forth fruit, the tares appeared also. So the servants of the householder came and said to him 'Sir, didn't you sow good seed in your field, where then have these tares come from?'

He said to them 'An enemy has done this.' The servants said to him 'Do you want us to go and pull them up?' But he said 'No, for when you pull up the tares you might also root up the wheat along with them. Let them both grow together until the harvest, and at harvest time I will say to the reapers 'First gather together the tares and bind them in bundles to burn, then gather the wheat into my barn'."

His Disciples said "Interpret the parable of the tares of the field for us." Yshua said "He that sows the good seed is the Son of Man. The field is the world. The good seed are the good children of the Kingdom, but the tares are the children of the evil one. The enemy that sowed them is satan the devil. The harvest is the end of the world, and the reapers are the angels.

Therefore, as the tares are gathered and burned in the fire, so it will be at the end of this world; the Son of Man will send forth his angels and they will gather out of his Kingdom all things that offend and those who do iniquity, and will cast them into a furnace of fire. 'There shall be wailing and gnashing of teeth'."

And he said "So is the Kingdom of God, as if someone sows seed in the ground, and they sleep all night and rise in the morning. Meanwhile the seed springs up and grows without their knowing, for the earth brings forth fruit by herself; first the blade, then the ear, then the full head of grain. And when the

fruit is ripe, they at once go in with the sickle because the time for harvest has come.

Then the righteous will shine forth as the sun in the Kingdom of their Father [Mal 4:2]. They who have ears to hear, let them hear!"

MT 13:24-30, 36b-43, MK 4:26-29

R1:13 Parables By The Sea

And when he had finished speaking and had dismissed the multitude, he went into the house alone with his Disciples. And they asked him the meaning, and why it was that he spoke to the multitude in parables. He explained all things to them, saying "To you it is given to know the great things¹ of the Kingdom of God, but to them that are without *compassion*² it is not given. For whoever has, to them will be given more; but whoever has not, from them, even that which they thought they had, will be removed.

Therefore I speak to them in parables that seeing, they see not, and hearing, they hear not, nor do they understand. And in them is fulfilled the prophecy of Isaiah which said: 'Hearing you will hear and will not understand what you hear, and seeing you will see and not perceive what you see. For this peoples' heart has grown callous, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and their sins forgiven them, and I should heal them' [Isaiah 6:9, 10].

But blessed are your eyes, for they see, and your ears, for they hear. For truly I say unto you, that many prophets and righteous ones have desired to see what you see, yet have not seen; and to hear that which you hear, yet have not heard."

And he said to them "No one when they have lit a lamp covers it with a basket or puts it under a bed, but sets it on a lamp-stand so that all who enter in may see the light. For there is nothing hidden that will not be revealed, neither is there anything kept secret, that will not be made known and come out into the open. Whatever I tell you in the dark - speak in the light. And whatever you hear whispered in the ear³ - shout from the rooftops!

If anyone has ears, let them hear! But take heed how you hear, for with what *standard* you use to measure *against*, it will be measured of you."

MT 10:26b-27, 13:10-17,36a, MK 4:10-12,21-25, LK 8: 9-10,16-18, 12:2-3

1 - usually translated as 'mysteries'

2 - the 'forward, proud, stubborn, or arrogant' Prov 3:32, referred to as 'stiff-necked' or 'hard-hearted' throughout scripture

3 - Luke has 'closets'

Traditions VS Commands

One day as he spoke a certain Chief Pharisee invited him to dine with him, and he went in and sat down to dine. And the Pharisees and certain Scribes which had come from Jerusalem, when they noticed that some of his Disciples ate bread without the ritual washing of hands they protested. For the Pharisees, as

well as the Judeans, do not eat unless they precisely wash continuously in observance of the tradition of the Elders. And anything from the market; unless it is washed they will not eat it. And many other such traditions they have enforced to be kept such as the washing of cups, pots, vessels, and furniture.

And together they surrounded Yshua and *confronted* him asking "Why do your Disciples transgress and not walk according to the traditions of the Elders, for they eat bread with unwashed hands?" But Yshua in return said to them "Why do you also transgress the commandment of God - by your tradition? You completely disregard the commandment of God so that you can institute your own traditions.

For Moses said 'Honor thy father and mother' and 'They that abuse their father or mother, let them receive the death penalty'. But you say 'Whoever will say to their father or mother "Whatever profit you receive from me is Corban" (a gift to God) - They are now always exempt from honoring their father or mother.'

They have not honored their father or mother, and you have nullified the Word of God through your traditions which you impose. And a multitude of other such things you have mandated.

Well has Isaiah prophesied of you hypocrites saying 'This people draws near to me with their mouth and honors me with their lips, yet their heart is far from me. For they

worship me in vain, teaching for doctrines the commandments of men.' [Isaiah 29:13]

You abolish the Commandment of God in preference for the tradition of Man."

And he said to them "Now you Pharisees make clean the outside of the cup and the platter, yet your inward part is *still* full of devouring and indulgence. Fools! Did not he that made that which is without also make that which is within?

First clean the inside of the cup and platter, and the outside of them will be clean as well. And rather, give charity of such things as you have, for behold, all things will then be clean to you."

MT 15:1-9, 23:25-26, MK 7:1-13, LK 11:37-41

Listen To Moses

Then Yshua spoke to the multitude and to his Disciples saying "The Scribes and Pharisees sit in Moses' seat. Therefore, everything *in Torah* that they bid you to observe; observe and do. But you should not imitate their works *and ordinances*, for they preach, but they don't do it.¹

And they bind heavy burdens on peoples' shoulders enforcing a multitude of impossible traditions to be carried out, while they themselves would not lift a finger to ease² them."

MT 23:1-4, LK 11:46

1 - *they don't do Torah as Moses prescribed changing The Law with their traditions*

2 - *possibly 'don't make concessions to ease their burdens' as is mentioned of Moses at: MT 19:7-8*

What Defiles a Man

Yshua called out to the multitude and said to them "Listen to me everyone, hear and understand! It is not that which goes into the mouth that defiles a person, but that which comes out of the mouth that defiles a person. If anyone has ears to hear, let them hear!"

And when he came into the house away from the crowd Peter said to him "Explain this parable to us." And Yshua said "Are you also dull of hearing and do you not yet understand that nothing entering someone from outside can defile them? Only the things which come out of them, that is what can defile them. For whatever enters in at the mouth does not enter their heart but goes into the belly and comes out into the sewer, excreting all food.¹"

And he said "That which comes out of the mouth comes from the heart, and that defiles the person. For out of the heart of mankind proceed evil thoughts; of murder, adultery, fornication, theft, covetousness, wickedness, deceit, lasciviousness, an evil eye,² blasphemy, pride, and foolishness. All these evil things come out from within and defile a person. But to eat with unwashed hands does not defile anyone."

MT 15:10-11,15-20, MK 7:14-23

1 - speaking of eating food with unwashed hands not speaking of unKosher food, Kosher food protects the body from toxins and parasites, not from the defilement of one's character
2 - 'stinginess', to avert one's eyes from a lack or need

R1:14 Woman Bent 18 Years

Now as Yshua was teaching in one of the synagogues on the Sabbath, behold there was a woman who had *suffered with* a spirit of infirmity for eighteen years and was bowed over, and could in no way straighten herself up. And when he saw her, he called her and said "Woman, you are loosed from your infirmity!" And he laid hands on her, and immediately she straightened up and glorified God.

And the Director of the synagogue answered with indignation because Yshua had healed on the Sabbath day, saying to the people "There are six days in which you ought to work. Therefore in those days come and be healed, and not on the Sabbath day!"

Yshua answered him and said "Hypocrite! Does not each one of you on the Sabbath loose their ox or ass from the stall, and lead it away to be watered? So should not this woman being a daughter of Abraham, whom satan has bound these eighteen years, be loosed from this curse on the Sabbath day?" [Ex 23:12]

And after he had said these things, those who had been opposed were now ashamed. And the people rejoiced for all the glorious things that were done by him.

LK 13:10-17

R1:15 Casts Out a Demon

And there was in their synagogue a man that had an unclean spirit, and he cried out saying "Leave us alone! What have

we to do with you Yshua of Nazareth, have you come to destroy us? I know who you are, the Holy One of God!"

And Yshua rebuked it saying "Hold your peace and come out of him." And when the unclean spirit had thrown him in the midst and tore him, and cried out with a loud voice, it came out of him and had not hurt him. And they were all so amazed that they wondered amongst themselves saying "What kind of thing is this? What new doctrine is this? For with authority and power he commands even the unclean spirits and they obey him and come out!?"

And immediately his fame spread far and wide throughout all the region around Galilee.

MK 1:23-28, LK 4:33-37

R1:16 Peter's Mother In Law

Right after they had come out of the synagogue they entered into the house of Simon-Peter and Andrew, with James and John. But the mother of Simon's wife lay prostrate and sick with a high fever.

So *they* asked Yshua to see to her, and he came and stood over her and rebuked the fever. And touching her hand immediately the fever left her and she arose and attended to them.

MT 8:14-15, MK 1:29-31, LK 4:38-39

R1:17 Dropsy Healed

And it came to pass that as he went into the house of one of the Chief Pharisees to eat bread on the

Sabbath, that they watched him. And behold, there was a certain man before him who had the dropsy and Yshua spoke to the Scribal Lawyers and Pharisees saying "Is it Lawful to heal on the Sabbath day?" But they would not answer.

Then he took the man and healed him, and let him go. And he said to them "Which of you if you should have an ass or an ox fall into a pit, would not immediately pull it out on the Sabbath day?" And they could not give any reply to him, regarding this issue.

LK 14:1-6

When Invited to a Feast

And he put forth a parable to those who were invited when he noticed how they chose out the front rows, saying to them "When anyone asks you to a banquet house¹, do not take a seat in the front row incase someone more honorable than you has been invited. And he that has invited you both, comes and says to you 'Give this one your place.' And with shame you have to take the worst seat.

Instead, when you arrive sit down in the back row, that when the one that has invited you comes, he may say to you 'Friend, come up closer.' Then you will have the admiration of them that sit to dine with you. For whoever exalts themself will be humbled, and whoever humbles themself will be exalted."

Then he said to him that invited him "When you make a

dinner or a feast, do not call just your brothers or your relatives, or your friends, or your rich neighbors. In case that out of courtesy, they invite you in return and you receive a recompense. Instead, when you make a feast call the poor, the maimed, the lame, and the blind, and you will be blessed. For they cannot recompense you and you will be recompensed at the resurrection of the just."

And when one of them that was dining there heard these things he said to him "Blessed are they that will eat bread in the Kingdom of God."

LK 14:7-15 also Proverbs 25:6-7

1 - KJV reads "Wedding Banquet"

R1:18 Withered Hand Healed

And again on another Sabbath he entered into the synagogue to teach, and there was a man whose right hand was withered. And the Scribes and Pharisees were watching to see if he would heal him on the Sabbath that they might have an accusation against him, and they asked him "Is it Lawful to heal on the Sabbath?"

But he knew their thoughts and replied "I ask you, is it Lawful on the Sabbath to do good or to do evil? To save life or to destroy it?" And they would not answer.

Then he said to the man whose hand was withered "Come forward and stand here in the center." And he rose up and stood forward. Then Yshua said to them "Would there be anyone among you that if you had a sheep fall into a pit

on the Sabbath, would not lay hold of it and lift it out? Now how much better is a person than a sheep? Therefore it is Lawful to do well on the Sabbath."

And while he looked around the room at all of them glaring with anger, being grieved for the hardness of their hearts he said to the man "Stretch forth your hand." And he stretched it out and his hand was restored as whole as the other.

Then the Pharisees were filled with madness and immediately went out to hold a council against him, conferring with the Herodians how they might destroy him. But Yshua knew it and he withdrew himself from there.

And great multitudes followed him and he healed them all and instructed them that they should not make him known; that it might be fulfilled which was spoken by Isaiah the Prophet:

'Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my Spirit upon him and he will show judgment to the Gentiles. He will not strive, nor cry out, nor will anyone hear his voice in the streets. He will not break a bruised reed and he will not quench smoking flax, until he sends forth judgment unto victory. And in his name the Gentiles will trust.' [Is 42:1-7]

MT 12:9-21, MK 3:1-6, LK 6:6-11

CITIES OF GALILEE
A SUMMARY

R1:19 Preaching Healing the Sick

And he preached in their synagogues throughout all Galilee and cast out demons. And at evening when the sun was setting, they brought to him all that were diseased and those that were possessed with demons. And when the unclean spirits saw him, they fell down before him and cried out saying "You are the Messiah, the Son of God!" And he cast out the spirits with his word and rebuked them, not allowing them to speak and make him known, for they knew that he was the Messiah.

And all the city was gathered outside the door and he laid his hands on every one of them and healed all that were sick that it might be fulfilled which was spoken by Isaiah the Prophet saying 'He himself took our infirmities and bore our sicknesses'. [Is 53:4]

And in the morning rising long before daylight, he departed from there and went out to a solitary place to pray. And Simon and the others that were with him pursued him and when they found him they said to him "Everyone is looking for you." But he said "Let us go into the next towns that I may also preach the Kingdom of God there, for that is why I was sent."

MT 8:16-18, MK 1:32-39, 3:11-12, LK 4:40-44

TO BETHSAIDA - House of Fish

R1:20 Blind; Trees Walking

And Yshua came to Bethsaida and they brought a blind man to him, and implored him to touch him. So he took the blind man by the hand and led him out of the town. And when he had spit on his eyes and laid his hands upon him, he asked him if he saw anything.

And he looked up and said "I see people as trees, walking." Again he laid hands upon his eyes, and when he looked up he was restored and saw everyone clearly.

And Yshua sent him away to his house saying "Don't go into the town, nor tell it to anyone in the town."

MK 8:22-26

BACK TO CAPERNAUM

R1:21 Paralytic Sins Forgiven

And after some days Yshua again boarded the ship to return to his own city of Capernaum. And the news was spread abroad that he was in the house and immediately the multitude gathered to him again, so that they could not even eat bread. *Indeed, there were* so many there that there was no more room to receive them, no, not even outside the door!

Yshua was teaching the Word to them and there were Scribes and Pharisees sitting there who had come out of every city of Galilee, and of Judea, and Jerusalem. And the power of MarYah was present to heal.

And some people came to him bringing a man sick of the palsy lying on a cot, which was carried by four. And when they could not get near to him because of the crowd, they went up on the top of the house and uncovered the area where he was. And they let him down through the ceiling with the cot on which he lay, into the courtyard¹ before Yshua.

When Yshua saw their faith he said to the paralytic "Son, be of good cheer your sins are forgiven you." But there were certain *ones* of the Scribes and Pharisees reasoning within their hearts, thinking 'Who is this? Why does this man speak such blasphemies? Who can forgive sins but God alone?'

And as soon as Yshua perceived their thoughts in his spirit, that they reasoned this way, he said in answer to them "Why do you reason these evil things in your hearts? Which is easier to say to the paralytic 'your sins are forgiven you' or to say 'arise, and pick up your cot and walk'? But so that you may know that the son of man² has power on earth to forgive sins ..." he said to the paralytic "I say to you, arise, pick up your cot, and *walk* home."

And he immediately got up, picked up his cot and *walked* out before them all, and went home glorifying God. When the crowds saw it they were all amazed and they glorified God who had given such power to men. And they were filled with awe saying "We have seen strange things today" and "We have

never seen anything like this before!"

MT 9:1-8, MK 2:1-13, 3:20, LK 5:17-25

1 - reads 'midst', typically these houses had a center courtyard

2 - if we can bring people into healing we are bringing them into forgiveness

R1:22 My Mother & Brothers

When his people heard of it they went out to lay hold of him for they said "He is beside himself!" And while he was speaking to the people his mother and his brothers stood outside wanting to talk to him but they couldn't get in through the crowd. So they sent someone to call him to them, and it was told to him "Behold, your mother and your brothers stand outside calling for you."

And Yshua said "Who is my mother, and who are my brothers?" And he stretched out his hand toward his Disciples and said "Behold, my mother and my brothers! For whoever hears the Word of God and does the will of my Father who is in heaven; that is my brother, and my sister, and my mother." [Prov 18:24, 7:4]

MT 12:46-50, MK 3:21, 31-35, LK 8:19-21

R1:23 Render Unto Caesar

Then the Pharisees summoned a council for how they might ensnare him in his words so that they could deliver him to the Justice System and authority of the Governor. And so they sent out their Disciples (with certain ones of the Herodians as spies who would disguise themselves as religious

men), that they might ensnare him in his words by their questions.

And they asked him "Master, we know that you are true, and that you teach The Way of God accurately, and that you show no prejudice or favoritism to anyone based on their positions. Therefore tell us what you think; is it Lawful to pay the tribute-tax to Caesar, or not to pay it?"

And Yshua aware of their hypocrisy and evil intent said to them "Why do you tempt me? Show me a coin for the tribute-tax that I may decide." And they brought it to him, and Yshua asked them "Whose image and superscription is this inscribed on it?" They said "Caesar's."

Then he said to them "Therefore, render to Caesar the things that are Caesar's, and to God the things that are God's." And they were dumbfounded at his answer, and could not respond.

So they left him, not being able to expose a single word of his to justify their charges before the people *and the Herodians*.

MT 22:15-22, MK 12:13-17, LK 20:20-26

R1:24 In the Resurrection

That same day the Sadducees, which deny that there is any resurrection, came to him and asked him "Master, Moses wrote to us that if a man's brother dies and leaves a wife with no children, that his brother should marry his brother's wife and raise up seed for his brother. [Deut 25:5-6]

Now there were seven

brothers among us. The first married a wife and died, producing no offspring. And the second took her as wife and he died childless as well. And the same with the third, all the way up to the seventh, leaving no seed. And finally, the woman also died.

Therefore in the resurrection, whose wife will she be out of the seven? For they had all had her as wife."

And Yshua answered them "You are mistaken in this, neither knowing the Scriptures nor the power of God. The children of this world marry and are given in marriage, but in the resurrection, those who will be accounted worthy to obtain that world and arise from the dead, they will neither marry nor be given in marriage. Neither can they die anymore for they are as the angels in heaven, and are the children of God being the children of the resurrection.

Now concerning the resurrection of the dead whether they rise, have you not read that which was spoken to you ~ by God! ~ in the book of Moses telling how that in the bush God spoke to him saying: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? For he is not the God of the dead but of the living! For to him all live. Therefore you are greatly mistaken."

And when the multitude heard this they were astonished at his doctrine, and after that they dared not ask him anything.

MT 22:23-33, MK 12:18-27, LK 20:27-40

Divorce

But when the Pharisees had heard them debating and Yshua had answered well putting the Sadducees to silence, they once again came to him to enquire of his doctrine and asked:

"Is it Lawful for a man to divorce his wife for any reason?" And he answered them "What did Moses command you?" And they said "Moses allowed us to write a bill of divorcement, and to put her away."

And Yshua said to them "Have you not read that he who created at the beginning made them male and female and said 'Therefore a man shall leave his father and mother and shall join to his wife, and they shall be one flesh.'? Therefore, they are no more two, but one flesh; so then what God has joined together let no one break apart."

And they said to him "Why then did Moses instruct us to give a bill of divorcement and to put her away?" He said to them:

"It has been said: 'Whoever puts away his wife, let him give her a legal document of divorcement.' But Moses, as a concession, permitted you to divorce your wives because of the hardness of your hearts. But from the beginning it was not so.

Now I say to you, that whoever divorces his wife for any other reason than adultery forces her¹ to commit adultery. And whoever divorces his wife for any other reason than adultery and marries another, commits adultery.

And if a woman divorces her husband to marry another, she commits adultery. And whoever marries her which is divorced from her husband *for him*; commits adultery²."

Later when they came into the house his Disciples *would* ask him again about this, saying to him "If the case of a man with his wife is that demanding, then it is better not to marry *at all*." And he said to them "Neither can all resign themselves to that saying, except those to whom it is given.

For some are eunuchs which were born as such from their mother's womb; and some were made eunuchs by men; and there are eunuchs that have made themselves eunuchs for the sake of the Kingdom of Heaven. They that are able to assume it, let them assume it."

MT 5:31-32, 19:3-12, 22:34, MK 10:2-12, 12:28a, LK 16:18

1 - his sin, not hers

2 - *this entire discourse is an issue of self-mastery and perfection. Yshua speaks of adultery in the heart as opposed to physically transgressing The Law. He concludes that he does not suggest that a person should torture oneself with ideals they are not capable of living up to. One who innocently finds themselves in such an unfortunate situation should not be condemned to life as 'a eunuch', that would be adding to injustice.*

The single life is assumed by choice.

R1:25 Love Thy Neighbor

And while the Pharisees were *still* gathered together, one of them which was a Lawyer asked him a question to challenge him saying "Master, which is the First Commandment of The Law?"

Yshua said to him "The first of the Commandments is this: 'Hear O Israel, MarYah your God is one, and Thou shalt love MarYah your God with all your heart and with all your soul, and with all your mind and with all your strength'. This is the First and Great Commandment¹, and the second is similar: 'Thou shalt love thy neighbor as thyself' [Lev 19:18]. On these two Commandments hang all The Law and The Prophets. There is no other Commandment greater than these."

And the Lawyer said to him "Well done Master, you have said the truth, for there is one God and there is none other besides him. And to love him with all the heart and with all the understanding, and with all the soul and with all the strength, and to love one's neighbor as oneself is more than all the whole burnt offerings and sacrifices."

When Yshua saw that he answered astutely he said to him "You are not far from the Kingdom of God."

MT 22:35-41, MK 12:28b-34

1 - and the "Shema"

R1:26 David Calls Him 'Lord'

And Yshua asked them "What do you think of Messiah, whose son is he?" They said to him

"The son of David". And Yshua said "How then does David speaking in the Holy Spirit call him 'Master' saying: YHVH said to my Master 'Sit on my right hand till I make your enemies your footstool'? Therefore if David calls him 'Master' how then can he be his 'Son'?"

And after that no one was able to respond in a single word, nor did anyone dare to ask him anymore *doctrinal* questions from that day forward.

MT 22:42-46, MK 12:35-37, LK 20:40-44

R1:27 Coin in a Fishes Mouth

While still in Capernaum those who collected the Head Tax of two coins per person came to Peter and said "Doesn't your Master pay the tax?" He said "Yes."

And when he had come into the house Yshua was expecting him and said "What do you think Simon? Of whom do the Kings of the earth take customs or taxes? Of their own children or of strangers?" And Peter said "Of strangers." And Yshua said to him "Then the children are exempt! Nevertheless, so that we should not offend them go to the sea and cast a line and take up the first fish that comes up. And when you open its mouth you will find a piece of money. Take that and give it to them for you and me."

MT 17:24-27

R1:28 Heals a Leper

One day¹ in a certain city, behold, a man full of leprosy seeing Yshua fell on his face before him and

implored him saying "Master, if you will it, you could make me clean."

And moved with compassion for him, Yshua put out his hand and touched him and said "I will it, be clean!" And as soon as he had spoken it the leprosy went from him and he was cleansed.

And Yshua sternly instructed him "See that you say nothing to anyone on your way, but go and show yourself to the Priest and offer for your cleansing the things Moses commanded, for their verification."

But he went out and began to broadcast the news of it to everyone, insomuch that Yshua could no longer openly come into the city but had to go out into desert places to pray. Where great masses of people followed him, coming to hear him from every quarter and to be healed by him of their infirmities.

MT 8:1-4, MK 1:40-45, LK 5:12-16

1 - This generalization alludes to a period of time, perhaps more than is thought by this brief description. Persecution begins and the massing of a huge following requires that Yshua remove himself from the cities. This first part of the Galilean tour, a full six months, introduces the 'desert place' of the Mount of Bethsaida that becomes Yshua's meeting place in Mark 16:7, Matt 28:10, 16; and the place of the Sermon on the Mount. Far from being a desert, in this case when referring to Bethsaida; 'desert', or 'deserted' as it is often translated, means 'remote'

MOUNT OF MEETING

R1:29 Twelve Chosen

Yshua went up into a mountain to pray and continued all night in prayer to God, and in the morning when he had come down from the mountain, he called those of his Disciples that he had chosen and they came to him. And he ordained twelve whom he also called Apostles, so that they should be with him and so that he could send them out as his ambassadors, preaching *the good news of the Kingdom*.

And he gave them power over unclean spirits to cast them out, and to heal all manner of sickness and diseases. And the names of the twelve Apostles are these:

Simon whom he surnamed Peter, and Andrew his brother.

James the son of Zebedee and John his brother; he surnamed them Boanerges which is 'the Sons of Thunder'.

Philip and Nathanael Bartholomew.

Thomas and Matthew the Tax Collector.

James the son of Alpheus and Lebbeus whose other name was Thaddeus¹.

Simon called Zelotes the Canaanite, and Judas Iscariot the traitor who betrayed him.

MT 8:1, 10:1-4, MK 3:13-19, LK 5:16, 6:12-16

1 - both Greek and Aramaic texts of Luke read 'Judas brother of James and Judas Iscariot', although a Judas - or Judah - is mentioned at John 14:22, 'Judas' in Luke's Gospel as well as his mention of him in Acts 1:13 is actually 'Thaddeus'

TO JERUSALEM

R1:30 Passover Cleansing the Temple

And the Jews' Passover was near, and Yshua went up to Jerusalem and found *at* the Temple people selling oxen and sheep and doves, and the money-changers sitting there. And he made himself a whip of cords and began to drive out those that sold and bought there, as well as the sheep and the cattle, and threw over the tables of the money-changers and the seats of them that sold doves. And he said to them that sold doves "Take these things away. Don't turn my Father's house into a street market!"

And he taught them saying "Is it not written 'My house will be called by all Nations - The House of Prayer - but you have made it a den of thieves'?" [Is 56:7, Jer 7:11, Hos 8:12-13] And he would not allow anyone to carry vessels through the Temple. *Later* the Disciples remembered that it was written 'The zeal of your house has eaten me up'. [Ps 69:9, 2Ki 23:15-24:4]

And the Judeans questioned him saying "What sign do you perform for us, seeing that you do these things?" Yshua said to them "Destroy this Temple and in three days I will raise it up." Then the Judeans said "This Temple took forty-six years to build, and you will raise it up in three days?" [Eze 4:7, 24:21-27]. But he was speaking about the temple of his body. Therefore after he was risen from the dead his

Disciples remembered that he had said this to them, and they believed the scripture, and the word that Yshua had spoken.

And when evening had come, he went out of the city. And the Chief Priests and the Scribes and the Chief of the people sought how they might destroy him, for they feared him because all the people were impressed by his doctrine. But they could not find what they might do because the masses of *people* were always eagerly around him, to hear him.

Now while he was in Jerusalem at the Feast of Passover he taught daily in the Temple, and the blind and the lame came to him and he healed them. And many believed in his name when they saw the miracles which he did, but Yshua did not commit himself to them because he didn't need any man's testimony, and he knew what was in man.

MT 21:12-14, MK 11:15-19, LK 19:45-48, JN 2:13-25

R1:31 Baptizing in Judea

After these things Yshua and his Disciples came *to the Jordan River* in the land of Judea, and *he* stayed there with them and baptized. And John was also baptizing in Aenon, near Salim, because there was a large area of water there. And people came and were baptized (for John was not yet put into prison).

Then an objection arose between the Judeans and John's Disciples about purification. And they came to John and said "Master,

he that was with you beyond the Jordan, of whom you gave witness; Behold! He *also* baptizes, and every-one is going to him."

John said "A man can receive nothing unless it is given to him from heaven. You yourselves bear me witness that I said I am not the Messiah, but that I am sent *to go* before him. He that has the Bride is the Bridegroom, but the friend of the Bridegroom who stands *beside* and hears him, rejoices greatly because of the Bridegroom's voice. Therefore *in* this, my joy is fulfilled.

He must increase and I *must* decrease. He that is of the earth is earthly, and speaks of the earth. He that comes from heaven is above all and what he has seen and heard, that *is what* he testifies *of, even if* no one receives his testimony. He that has received his testimony has set to his seal that God is true. For he whom God has sent, speaks the Words of God. For God does not give the Spirit by measure.

The Father loves the Son and has given all things into his hand. Whoever believes in the Son has everlasting life, and whoever does not believe in the Son will not see life; but the wrath of God¹ will come upon them."

JN 3:22-36

1 - the recompense for sin that can't be otherwise pardoned

R1:32 John Imprisoned

Herod the tetrarch, being reprimanded by John for *taking* Herodias his brother Philip's wife and for all the evils which Herod had done, added still this above all his other evil deeds - that he locked John up in prison!

Now when Master Yshua had heard that John was put into prison, and he knew how the Pharisees had heard that he made and baptized more Disciples than John (although Yshua himself did not baptize, *only* his Disciples did), he left Judea and returned to Galilee.

MT 4:12, LK 3:19-20, JN 4:1-3

Passover

Pesach, Unleavened Bread, First-Fruits

An 8 day Feast begins with the *Eve of Passover* falling on the 14th day of Nisan; the 1st Month of the Hebrew Calendar year coinciding with our March or April.

1st MONTH - NISAN																																											
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30														
													10	Lamb																													
													14	Passover Eve																													
													15	-----21 Week of Unleavened Bread																													
													16-20? Day of First-Fruits, Omer Count Begins																														

Read about Passover in the Old Testament: (Exodus 12:1-16:35, 34:10-28, Leviticus 23:4-16, Numbers 9:1-14, 28:16-26, Chapter 33, Deuteronomy 16:1-9).

The 10th Day, Nisan 10 (Ex 12:1-10): Like the 10th day of the Feast of Tabernacles in the 7th Month of Tishri when John the Baptist pronounced Yshua to be "the Lamb of God" for the Day of Atonement, Nisan 10 is the day the lamb was chosen for the Feast of Passover. The Passover lamb was chosen by the family and kept in the family home to be adored for 4 days, until the 14th day of Nisan when it was taken to the Temple to be sacrificed. Its blood was poured out at the foot of the altar in the Court in front of the Chamber or "House of God". It was then taken back to the home to be roasted and eaten; one lamb for a family or to feed 10 people. If the family was too small the Lamb was shared with neighbors.

It was the first Ordained Feast and first Sacrifice of the Hebrew Religious year signifying the entering-in of a set-apart people to the First Covenant, as it was first established with Abraham after the Flood. It was God's proposal of Marriage, accepted by Israel, though it was not the Marriage itself only the *Betrothal*. (Ex 2:23-25, 6:8, Deut 1:8, 9:5, 29:13, 30:20)

The Eve of Passover, Nisan 14: This day is also known as the *Day of Preparation* on which all leavening agents and yeasted bread is removed from the home in preparation for the coming Week of Unleavened Bread. Today it is regarded as "Spring cleaning" when old pantry stores are discarded.

Flatbread is prepared for the Seder (Passover meal); called *the bread of haste* after the hasty Exodus of the Children of Israel from Egypt. At the First Biblical Passover the blood of the Lamb was applied to the lintel and doorposts of the family Home (Ex 12:33, Gen 19:22 / Ex 12:1-16:35). This marked the House and everyone under its roof, as off-limits to the Angel of Death. They were covered by the innocence of the young Lamb's blood, absorbing this innocence when they ate the Lamb's body. But being only an animal, its sacrifice was good only for one year. In Messiah's Spirit of innocence and human sacrifice, we have generative Life that carries us toward our full potential in a one-time sacrifice, for *all* time.

The Lamb provided the blood for 'cutting' the Covenant which covers every Man, Woman, and Child, in the House. Its blood was applied to the left and right doorposts, and across the top lintel. This was Yshua's part as "the Bridegroom" in the New Covenant, bringing God's *proposal* of marriage and cutting the Covenant in his own blood as represented by the cup of wine, and his Spirit applied to the left and right thinking of our minds. The blood of circumcision first established with Abraham, provided by every male who was the Head and the Covering of every home, signified the part and *response* of the Bride: "*We love Him because He first loved us*" (1Jn 4:19, Eph 2:4).

After this seder, as it is recorded, they were 'harnessed' and led out of Egypt 'under the yoke' and by the strong Right-Arm of YAH (Ex 6:6, 12:34, 13:3,18, 15:6,12). Before the sacrifice of Messiah, they were unable to walk in the Covenant willingly as the spirit of "the lamb" was only a symbol of the more powerful and lasting "spirit" that was to come.

Unleavened Bread, Nisan 15 (Ex 16:1-36): The next day begins 7 days of Unleavened Bread in which no leavened bread is eaten. This memorial week is in remembrance of the Israelites 40 years in the Wilderness of Sinai where the "rule" of the Covenant in the first *Sabbath* week was established, after leaving Egypt. Leaven is a symbol of "sin". The recurring sin of the first generation of Israelites in Sinai was rebellion and bitter complaining, due to their ignorance. Therefore to keep 7 days (one complete cycle) in memorial of this event signifies that one has willingly and eagerly chosen to come under the blood covering of the Lamb for one's entire lifetime (the earthly wilderness period), and pledges to make every effort to remain free of sin - in a spirit of joy!

Under the covering cloud of YAH the Israelites had been brought out of slavery, delivered from their enemies, were taken to a place of safety where he protected and provided for them, and gave them the promise of a Home Land of their own - "*a land of milk and honey*" (Ex 3:8, 13:5, Lev 20:24). The 1st

and 7th day of the Feast are a "holy convocation", both are considered a *Sabbath* whether they fall on the weekly sabbath or not. Somewhere in the middle of the week is the actual Sabbath day. This is to remind us that the LORD is ahead of us and behind us, and in our midst at all times. He is our guiding Light and our rear guard as the Shekinah Pillar of Cloud was for the Israelites in their wilderness journey.

Day of First-Fruits: Sometime in the middle of the Week of Unleavened Bread the weekly Sabbath will fall. The *day after Saturday* - on a Sunday which is the first (or 8th) day of the week - is the Day of First-Fruits (Lev 23:10-14, Num 28:26). Today it is usually kept the *third day* after Passover Eve. It is observed near the time of the Spring equinox, as the Sun rises to the height of the Summer Solstice. On this Day of First-Fruits the Priests lift up to God and wave a small sample or "sheaf" of the tenth of the Barley Harvest in a Thank-offering. Sheaves of Grain represent *people*, this symbolism established by one of Joseph's revelatory dreams (Gen 37:7-8).

Passover's Barley is the first grain harvest of the year grown to tide us over until the main Wheat harvest of Pentecost; sometimes thought of as a poor-man's bread, or the *bread of humility*. As the Feasts of the LORD are meant to be days of rejoicing, the manner in which we offer our thank-offerings should be in humble sincerity, otherwise our inner bitterness will manifest outwardly in physical afflictions - a poorly risen and *tough* loaf of bread. (Deut 12:7,18, 16:10-11,13-14, Ps 107:22)

Saint Paul, who wrote much of the New Testament, said "*Let us keep the Feast, not with old leaven, nor with the leaven of malice and wickedness (regret and bitterness), but with the unleavened bread of sincerity and truth*" (1Cor 5:8). The First-Fruits of the Covenant are those who *wholly follow* their Bridegroom looking up with joy and standing in heed of his instructions (Num 32:11).

Count of the Omer: Seven "sevens" (weeks or *shavuots*) are counted for a total of 49 days from the Day of First-Fruits which is a Sunday and the *first* day of the week. The *next* day, the 50th day - which is again the 8th day from the last counted week - is the Day of Pentecost. Pentecost is another First-Fruits day at which a smaller sample, a tenth of the tenth, just a *handful* of the Wheat Harvest is lifted and waved.

A similar count of "seven sevens" is seen in the Year of Jubilee; after one cycle or one *week* of years (every 7 years), is a Shemittah Jubilee when the land is allowed to rest from cultivation. After seven cycles, 49 years, and on the 50th year, the Great Jubilee is proclaimed when slaves are released from their terms of servitude and all leases will have run out. The Feasts are a

parable of the lives of people on earth; their beginnings, their journeys, life's lessons, goods harvested, completion, and renewal. In the time of our passing we too have a *Jubilee* to look forward to, a "rest" from this earthly life of toil.

New Covenant Observance:

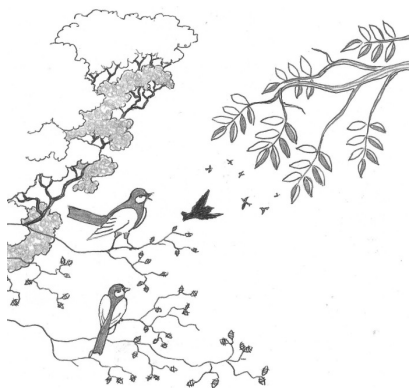
We begin living in Egypt - conformed to the precepts of the world. Our Passover is the day we accept Messiah's hand in Covenant and opt to cleanse our lives of sin; working Egypt out of us to sanctify ourselves and those of our household. We *apply the Blood* to the left and right posts, or Pillars, of our mind - the concepts of Grace and Truth, in the ritual of Communion with the Blood of Messiah the Lamb of God in the Wine, and his body in the Bread.

In the Grand Scale of time 8,000 years have been appointed to this world, and it was in the midst of God's *Grand Week*, in the year 4,000, that Messiah was sent (Hab 3:2, Gal 4:4, Eph 1:10, Dan 9:27). At the predetermined time - at the *turning point* of the Age of Law to the Age of Grace - to propose an improved Covenant. Sweeter and stronger, he *savoured* the invitation by wooing us into the Betrothal Contract with the Blessings - his softer Left-Arm of Compassion.

Elijah: It's a tradition to set an extra place at the Passover Seder in preparation for the return of Elijah. The Gospels revealed that John the Baptist - the last of The Prophets "in the spirit of Elijah" - had come to "prepare the way" for the *Coming of Messiah*. Two Witnesses, Moses (the Torah) and Elijah (the Prophets) had prepared Yshua on the mount of Transfiguration for his First Visitation. To prepare us for his *Return* we have those witnesses and the Testimony of Yshua in the New Testament, to prepare a place in us for the Inner Witness of Holy Spirit - at the *table*, or the *altar*, of our hearts.

ROUTE ONE B

- Galilee -



- ROUTE ONE B -



- Yshua takes the CENTRAL RIDGE ROUTE to return to Galilee

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"we see our own potential in the Feasts"

Harvest of Good Ground

"Some seed fell on good ground that grew up and bore fruit; these are those that are sown in an honest and good heart. And having heard my Word, retain it, and bring forth fruit - some producing 30, some 60, and some 100 fold increase." MT 13:8,23, MK 4:8,20, LK 8:8,15

Passover to Pentecost = 7 weeks

NISAN 1st month	IYAR 2nd month	SIVAN 3rd month
-14 Passover	(30 days)	Sivan 7/8 Pentecost
-15 to 22 Unleavened Bread		(variable)
-17/18 First Fruits (variable)		50th Day

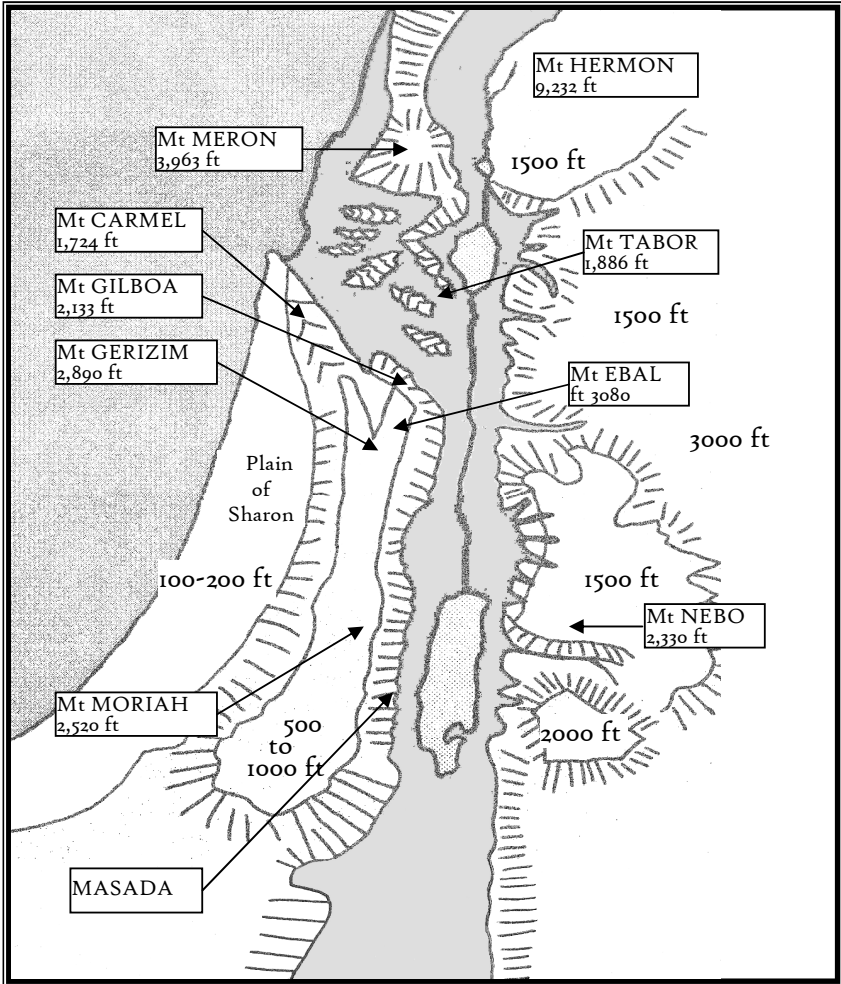
Route 1b: Spiritual *ground* had been prepared by John the Baptist and the Prophets; spiritual *seed* was sown by Yshua. In this second half of Route 1 (the Galilean tour), the Apostles, the first 12 who were gathered, are sent to go in for their own harvest "*to reap of that which another has sown*". The Apostles' harvest is a Pentecost Harvest bringing in the second "wave" of First-Fruits for the year.

At each of the three Major Feasts - Passover, Pentecost, Tabernacles - the First-Fruits are lifted before God giving thanks for the harvest (Deut 16:16). They are "waved" in recognition that this is a gift of the Holy Spirit, the breath of God who is like the wind *rustling* in the tree tops and *waving* the fields of wheat. Yshua's First-Fruits of Passover (Route 1a) were *lifted* before God being raised up out of the waters of baptism; a symbol of "resurrection" into new life. They, like John's Disciples, represented those whose Heavenly Bread was the Old Testament. The First-Fruits of the Apostles', who penned the Bread of the New Covenant, were sown in the same good ground of Galilee that Yshua sowed in, they should also "retain the Word" and have the potential to be worthy of the First Resurrection.

This Harvest is a Pentecost Harvest and reflects a second *move of The Spirit* in our lives. After the first gift that drew us into Covenant, the seed of faith is enlivened, or *fully* pollinated, by a second wave of the Spirit; *by the baptism of the Holy Spirit*. Like an infant in the womb that begins to kick in the 2nd trimester of gestation, or like a seedling that puts forth its 2nd set of leaves, this second wave of The Spirit enables the fruit to ripen to full-maturity. Fruit that hasn't been sufficiently pollinated, falls from the tree.

There is a theme of "double", double-portion, increase, and two's in Route 1b.

- ISRAEL TOPOGRAPHICAL -



Surface of the DEAD SEA is 1400 feet BELOW SEA LEVEL
 Surface of the SEA OF GALILEE is 700 feet BELOW SEA LEVEL
 MASADA is 1476 ft above ground level, but only 190 ft above S.L.

- JORDAN RIFT VALLEY 825 ft below to 200 ft above S.L.
- HILL COUNTRY elevation 200-500 ft above S.L.
- HILLS/PLATEAUS elevation 500-1500 ft above S.L.

RTE 1b - Passover to Pentecost

BACK TO GALILEE THROUGH SAMARIA

R1:33 Overview

Yshua went about all the cities and villages teaching, and from the time that John was put into prison he began to preach and demonstrate the good tidings¹ of the Kingdom of God saying "The time is fulfilled and the Kingdom of God² is at hand. Repent³, and believe the good news!"

He taught in all their synagogues and they brought all their sick people to him that suffered with various diseases and every manner of affliction that is among people. And those who were possessed with demons, and those who were lunatic, and those who were paralyzed, and he healed them *all*. And his fame went throughout all of Syria.

And great multitudes followed him; people from Galilee and from Decapolis, and from Jerusalem and from Judea, and from beyond the Jordan River. And certain women who had been healed of evil spirits and infirmities; Mary called Magdalene out of whom were cast seven demons, and Joanna the wife of Chuza Herod's steward, and Susanna.

And many others that ministered to him out of their sub-

stance.

MT 4:17, 23-25, 9:35, MK 1:14-15, LK 8:1-3

1 - Aramaic reads 'hope', KJV reads 'gospel' which literally translates as 'good news', in Luke 2:10 it is 'good tidings of great joy', in Luke 8:1 it is 'glad tidings'

2 - Matthew consistently reads 'the Kingdom of Heaven' while the other Gospels read 'Kingdom of God'

3 - in other words 'return to God and The Way'

SAMARIA

R1:34 Woman at the Well

It was necessary that he travel through Samaria and he came to the city of Sychar, near the parcel of land that Jacob gave to his son Joseph. Now Jacob's well was there, and Yshua being wearied from the journey sat there on the well.

It was about the sixth hour [noon] and a woman of Samaria came to draw water and Yshua said to her "Give me *some water* to drink." (for his Disciples had gone away into the city to buy food). Then the woman of Samaria said to him "How is it that you being a Jew ask me to give you a drink, when I am a woman of Samaria? For the Jews have no dealings with the Samaritans!"

Yshua answered her "If you knew the gift of God, and who it is that says to you 'give me a drink of water', you would have asked *it* of him and he would have given you living water!"

And the woman said "Sir, you have nothing to draw with and the well is deep, from where would you get that living water? Are you greater than our father Jacob who gave us the well and drank of it himself, and his children, and his cattle?"

Yshua answered "Whoever drinks of this water will thirst again. But whoever drinks of the water that I will give them, will never thirst *again*. For the water that I give them will become in them a fountain¹ of water springing up into everlasting life!"

Then the woman said to him "Sir, give me this water, so I won't thirst or have to come here to draw *water ever again*!" And Yshua said to her "Go get your husband, and come back." The woman said "I have no husband." Yshua said "You have well said 'I have no husband', for you have had five husbands, and he whom you now have is not your husband. In that you spoke truthfully."

The woman said to him "Sir, I see that you are a Prophet! Our fathers worshipped on this mountain and you say that Jerusalem is where people should worship." Yshua said to her "Woman, believe me, the time comes when you will neither on this mountain nor even at Jerusalem worship the Father. You worship

what you do not know, we know what we worship for *the origins of* salvation is *regarded by* the Jews.

But the time comes, and *even* now is, when true worshippers will worship the Father in spirit and in truth. For the Father wants such as these to worship him. God is a Spirit, and those who worship him must worship in spirit and in truth."

The woman said to him "I know that Messiah comes, and when he comes he will tell us everything." Yshua said to her "I who speak to you, am the one." And the Disciples came upon this *scene* and were shocked that he talked to the woman, yet no one asked "What do you want?" or "Why do you talk to her?"

Then the woman left her water-jug and went her way into the city and told everyone "Come! See a man who told me all the things that I ever did, could this be the Messiah?" And they went out of the city and came to see him.

In the meantime, the Disciples urged him saying "Master eat *something*." But he said to them "I have something to eat that you don't know about." Therefore the Disciples asked each other "Who has given him something to eat?" And Yshua said to them "My food is to do the will of him that sent me, and to finish² his work. Isn't it said; 'there are four months, and then comes the harvest'? Behold! I say to you open your eyes and look at the fields, for they are already white *and ripe* for harvesting! [Deut 1:21-25]

And those that reap *not only* receive wages, but gather fruit to

eternal life. So that they that sow and they that reap may both rejoice together. And this is a perfect example of the saying 'one sows and another reaps' for I sent you to reap that on which you have exerted no labor. Others *bore the brunt of the labor*, and you have come in to finish off the work."

And many of the Samaritans of that city believed in him because of the saying of the woman who testified 'He told me all that I ever did'. So when the Samaritans had come to him they implored him to stay with them longer. And he stayed there two days.

And many more of them believed because of his own word, and they said to the woman "Now we believe, not because of your report, but we have heard for ourselves. And we know that this is indeed the Messiah, the Savior of the world!"

After two days he left them and went *through* to Galilee *intentionally avoiding Nazareth*, for Yshua himself testified that a Prophet has no honor in his own country. Then when he had come into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the Feast; for they had also been to the Feast.

JN 4:4-45

1 - Greek texts read 'fountain', KJV reads 'spring'

2 - to 'finish' or 'complete' the work of the Father is synonymous with 'fulfilling' prophecy

R1:35 Twelve Apostles Sent

And Yshua called the twelve together and began to send them out two by two to preach the Kingdom of God and to heal the sick. And he gave them power to cure all diseases and authority over all demons. And *when* he sent them out *he* charged them saying:

"Go, not into the area of the Gentiles¹ nor enter into a city of the Samaritans, but rather - Go to the lost sheep of the House of Israel. And as you go preach, saying 'The Kingdom of Heaven is at hand!' Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received; freely give.

Take neither gold nor silver nor brass in your satchels, nor scriptures nor bread for the journey. And don't carry two coats each or shoes or staves; except only a staff and be shod with sandals². For the laborers are worthy of their food and supplies³. [Prov 14:4]

And whatever city or town you should enter into, enquire who in it is worthy and stay there until you depart. And when you enter a house; salute it. And if the house is worthy let your peace be upon it, but if it is not worthy let your peace return to you.

And whoever will not receive you nor listen to your words, when you depart out of that house or city shake off the very dust from under your feet for a testimony against them. Truly I say unto you, it will be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city.

Behold! I send you out as sheep in the midst of wolves, therefore be wise as serpents but harmless as doves."

And they headed out and went through the towns preaching the good news of the Kingdom that people should repent. And they cast out many demons, and anointed with oil many that were sick, and healing everywhere.

MT 10:5-16, MK 6:7-13, LK 9:1-6

1 - in this instance 'Gentile' refers to those outside of Galilee

2 - tread softly

3 - or, necessities and shelter

TO GALILEE

R1:36 Are You the Messiah?

When Yshua had concluded his instructions to the twelve Disciples he then departed to teach and to preach in their cities. And when the Disciples of John described all these things to John in the prison, and told him of the works *prophesied* of Messiah, John called two of his Disciples and sent them to Yshua to ask "Are you the Messiah or should we be looking for another?"

When the *two* men had come to Yshua they said "John the Baptist has sent us to you to ask 'Are you he that is to come, or do we look for another?'" And in that same hour he cured many of infirmities and plagues, and of evil spirits, and to many *who were* blind he gave sight.

Then Yshua answered them and said "Go back and tell John the things you have seen and heard; that the blind receive their sight, and the

lame walk. The lepers are cleansed, and the deaf hear. And the dead are raised up and the poor have the good *hope* explained to them. And blessed are all those who are not offended by me." [Isa 35:4-8]
MT 11:1-6, LK 7:18-23

R1:37 John; A Reed in the Wind

After John's messengers had departed, Yshua began to speak to the multitude about John and he said "What did you go out into the wilderness to see - a reed shaken by the wind? Or what did you go out to see - a man clothed in fine robes? Behold, they which are gorgeously attired and live extravagantly are *found* in Kings' courts.

What then did you go out to see - a Prophet? Yes, and I say to you, so much more than just a Prophet! For this is he of whom it is written [Is 40:3-5]: 'Behold, I send my messenger before your face who will prepare The Way before you.'

Truly I say unto you, among those who are born of women there has not risen a greater Prophet than John the Baptist. Nevertheless, they that are least in the Kingdom of God are greater than he. And since the days of John the Baptist up till now the Kingdom of Heaven suffers violence, and the violent¹ take it by force.

For all The Law and The Prophets prophesied about the time leading up to John. And if you will, this is the Elijah which was to come. Whoever has ears to hear, let them hear!"

MT 11:7-15, LK 7:24-28

1 - such as those who killed the Prophets, and King Herod who imprisoned John

R1:38 Glutton & Wine-Bibber

And all the people that heard, and *even* the Tax Collectors, confirmed *the prophecies* of God - having been baptized with the baptism of John. But the Pharisees and Scribal Lawyers rejected the prophecies of God - not having been baptized by him.

And Yshua said "What will I compare the men of this generation to, and what are they like? They are like children sitting in the marketplace, calling to one another saying 'We have piped for you but you wouldn't dance; we have lamented for you but you wouldn't mourn.'

For John the Baptist came neither eating *leavened* bread nor drinking wine¹, and you said 'He has a demon'. And the Son of Man came eating and drinking and you said 'Behold, a glutton and a wine-bibber, a friend of Tax Collectors and sinners.' [Deut 21:20-23, Prov 23:19-21] But wisdom is justified by her fruit²."

MT 11:16-19, LK 7:29-35

1 - John kept the Nazarite vows

2 - or 'judged by her fruit', KJV has 'by her children'; prophecy is justified by its fulfillment

NAIN

R1:39 Widow of Nain's Son

The next day Yshua came into the city of Nain with his Disciples and many other people. When he came near to the gate of the city, behold, there was a dead man being carried out; the only son of his mother and she was a widow. And there were many people of the city in the procession with her.

When Yshua saw it, he had compassion on her and said to her "Do not weep." And he came and touched the coffin, and they that carried it stopped *and laid it down*. And he said "Young man, I say to you - Arise!" And he that was dead sat up and began to speak! And Yshua handed him to his mother.

And everyone was stricken with awe and they glorified God saying that a great Prophet had risen up among them, and that God had visited his people. And the news of him went out throughout all Judea and throughout all the region around that area. And John's Disciples told him of all these things. LK 7:11-18

CANA

R1:40 Nobleman's Son

Yshua came again the second time into Cana of Galilee where he had changed the water into wine. And there was a certain Nobleman whose son was sick at Capernaum. When he heard that Yshua had come out of Judea into Galilee he went to him and implored

him to come down and heal his son, for he was at the point of death.

Then Yshua said to him "Unless you see signs and wonders you won't believe." Still, the Nobleman said to him "Master, come down or my child dies!" Yshua said to him "Go your way, your son lives!" And the man *resolved to* believe the word that Yshua had spoken to him and he went his way home.

While he was returning his servants met him and reported saying "Your son lives!" Then he asked them the hour that he began to recover and they said to him "Yesterday at the seventh hour, the fever left him."

So the father knew it was the same hour in which Yshua said to him 'Your son lives'. And he and his whole household believed.

JN 4:46-54

* *John 4:54 is a repetition of Jn 4:46, bookending this event.*

CAPERNAUM

R1:41 Centurion's Servant

When Yshua had come into Capernaum there was a certain Centurion's servant who was dear to him who was sick of the palsy, terribly tormented and ready to die. And when he heard of Yshua, he sent the Elders of the Jews to ask him to come and heal his servant.

When they came to Yshua they begged him earnestly saying that he for whom he should do this was worthy, for "He loves our

Nation and he has built us a synagogue." Then Yshua said "I will come and heal him." And he went with them.

But when he was nearing the house the Centurion sent friends to *relay his words* to Yshua saying "Master, don't trouble yourself for I am not worthy that you should enter under my roof, which is why I did not consider myself worthy to come to you. But only speak the word, and my servant will be healed. For I am also a man under authority having soldiers under me. And I say to this one 'Go!' and he goes, and to another 'Come!' and he comes. And to my servant 'Do this!' and he does it."

When Yshua heard these things he rejoiced at him, turned around and said to the people that followed him "Truly I say unto you, that I haven't found such a faith as great as this, no, not in all of Israel! And I tell you that many will come from the east and from the west and will sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven; but the children of the Kingdom will be cast out into outer darkness. 'There will be weeping and gnashing of teeth'."

And Yshua said to the Centurion "Go your way, and as you have believed be it done for you." And they that were sent returned to the house and found the servant all well that had been sick. And he had been healed at that very same hour.

MT 8:5-13, LK 7:1-10

R1:42 Master of the Sabbath

It came to pass on the second¹ Sabbath after the first that Yshua went through the grain fields on the Sabbath, and his Disciples were hungry. They began to pluck the grain heads², rubbing them open between their hands, and eating as they went. When the Pharisees saw this they asked Yshua "Look here! Why do your Disciples do that which is not Lawful to do on the Sabbath?"

And Yshua replied "Have you never read what David did when he was hungry? How he and those with him went into the house of God in the days of Abiathar the High Priest and ate the altar showbread, which is not Lawful for anyone to eat except for the Priests alone.

And have you never read in The Law how that on the Sabbath days the Priests in the Temple profane the Sabbath yet are blameless? But I say to you, that there is now one here that is greater than the Temple. If you had known what this means: 'I desire mercy and not sacrifice', you would not have condemned the blameless."

And he said to them "The Sabbath was made for man and not man made for the Sabbath. Therefore the Son of Man³ is also Master of the Sabbath."

MT 12:1-8, MK 2:23-28, LK 6:1-5

1 - 2 Sabbaths are counted, there would be 5 more before Pentecost, at this time the grain was still soft enough to eat out of the hand

2 - in a Jubilee Year the whole year was a Sabbath. the fields were not to be

harvested but people were allowed to eat out of the fields, they were incorrectly reprimanded

3 - possibly 'mankind'

Fasting

The Disciples of John and of the Pharisees would often fast, and they came to Yshua and asked "Why is it that the Disciples of John and of the Pharisees are always fasting and praying but your Disciples do not and are always eating and drinking?"

And Yshua said to them "Can you expect the sons of the Marriage Feast to fast when the Bridegroom is with them? As long as they have the Bridegroom with them they cannot fast. But the days will come when the Bridegroom is taken away, and then they will fast, in those days."

MT 9:14-15, MK 2:18-20, LK 5:33-35

New Wine

"No one sews a piece of new cloth onto an old garment, for that which is put in to patch it, shrinks on the garment and the tear is made worse. Neither does anyone put new wine into old wineskins, or else the wineskins will burst and the wine spills out.

New wine must be put into new wineskins, then both are preserved. But no one after having drunk old wine will right away want the new, for they say 'the old is better'." Yshua asked them "Do you understand all this?" They answered "Yes, Master."

And he said to them "Because of this, every scribe who is

instructed in the Kingdom of Heaven is likened to one who is the Master of a house who brings out from their treasures both the new and the old." MT 9:16-17, 13:51-52, MK 2:21-22, LK 5:36-39

R1:43 Jairus' D'tr, Flow of Blood

While Yshua was *still* speaking, Jairus the Director of a Synagogue came and fell at his feet. And he greatly implored him to come to his house saying "My little daughter lies at the point of death, come and lay hands on her and she will live!" For he had only one daughter of the age of twelve and she lay dying. And Yshua and his Disciples arose and went with him.

Woman with the Flow

As they went many people followed and jostled him. And there was a certain woman who had suffered with a flow of blood for twelve years, who had spent all her living on physicians and could not be healed by any of them, in fact she grew even worse. And when she had heard of Yshua she pressed in behind him and touched the fringe of his garment [2Ki 4:27-37] thinking 'If I could just touch his garment, I will be healed'.

And immediately the flow of blood stopped, and she felt in her body that she was healed of that plague. And Yshua stopped and turned around and said "Who touched me?" When everyone denied it, Peter said to him "Master, you see the multitude and everyone pressing in on you and you ask 'who touched me?'" And Yshua said

"Someone touched me, for I felt power go out of me." And he looked around to see who had done this thing.

When the woman realized that she had not gone unnoticed [Lev 20:18] she came forward, trembling, and fell down before him telling him in front of all the people the reason she had touched him and how she was immediately healed. And he said to her "Daughter, be of good comfort. Your faith has healed¹ you of your plague, go in peace."

And while Yshua was speaking someone from the Director's house came saying "Your daughter is dead, don't trouble the Master any further." As soon as Yshua heard these words he said to the Director "Have no fear, only believe. Your daughter will live."

1 - Luke reads 'made you whole'

Jairus' Daughter

And when he came to Jairus' house he heard everyone weeping and wailing. And he came into the house and said "Why all this fuss and weeping? For she is not dead but only sleeping!" But they laughed and scorned him because they knew that she was dead. So he put them all out and allowed no one to be present but the father and mother of the girl, and Peter, James, and John.

And he went in to where she was laid and took her by the hand and said "Talitha cumi!" (which is 'Little girl, I say to you arise!'). And her spirit came into her again and she got up and walked around. And Yshua instructed that she should be

given something to eat. And everyone was greatly astonished.

But he strictly charged them that they should not tell anyone what was done. *Nevertheless*, the fame of this incident was broadcast far and wide.

MT 9:18-26, MK 5:22-43, LK 8:41-56

R1:44 Blind and Mute Healed

Then one was brought to him who was possessed with a demon, who was both blind and mute, and he healed him inasmuch that the blind and mute both spoke and saw. And all the people were amazed and said "Is this not the Son of David?"

MT 12:22-23

R1:45 Two Blind Men

When Yshua left, two blind men followed him crying out saying "Son of David, have mercy on us!" And when he came to the house the blind men came to him and Yshua said to them "Do you believe that I am able to do this?" They said "Yes, Master."

Then he touched their eyes saying "According to your faith be it unto you." And their eyes were opened. And Yshua sternly instructed them saying "See that no one knows *of it*." But when they had left, they spread the news in all that country.

MT 9:27-31

R1:46 John Beheaded

At that time Herod the Tetrarch heard of the fame of Yshua and all that was done by him, for it

was spreading all over *the country*. And he was perplexed and he said to his servants "John I have beheaded but who is this of whom I hear such things?" Some said it was John risen from the dead, and some that Elijah had appeared, and others that it was The Prophet, or that one of the old Prophets had risen again.

But Herod said to his servants "This must be John the Baptist; he has risen from the dead! That is why he performs these miracles." For Herod had captured John and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her. John had said to him "It is not Lawful for you to have your brother's wife." Therefore Herodias had a grudge against him and would have had him executed but she could not because Herod respected John, knowing that he was a righteous man and a holy man. And he watched over him and when he heard his *requests* he did many things *for him*, and took pleasure in listening to him. But he *also* feared the masses if he should have him put to death, because they considered him to be a Prophet.

However, when the appropriate time arrived Herod put on a feast for his birthday, *inviting* Lords, Captains, and the Chiefs of Galilee. And when the daughter of Herodias came in and danced, she pleased Herod and all those who sat with him. And *Herod the King* promised with an oath and said to the girl "Whatever you ask of me I will give it to you, up to half of my Kingdom!"

And she went to her mother and asked "What should I ask for?" And her mother instructing her said "The head of John the Baptist!"

And she immediately went with haste to the King and said "I want you to give me John the Baptist's head, right now, here on a serving platter."

And the King deeply regretted *what he had said*, nevertheless, for the oath's sake and because of those who sat with him dining, he could not refuse her. So he immediately gave the order that John be beheaded in the prison and that the executioner should bring it to her. And his head was brought on a platter and given to the girl, and she took it to her mother.

And when *John's* Disciples heard of it they came and took the body and laid it in a tomb, and they went and told Yshua.

MT 14:1-12, MK 6:14-29, LUKE 9:7-9

Galileans' Blood

There were present at that time some that told him about the Galileans whose blood Pilate had mingled with their sacrifices. And Yshua said to them "Do you suppose that these Galileans were worse sinners than the rest of the Galileans because they were killed in such a way? No I tell you but unless you repent, all of you will likewise perish.

And those eighteen upon whom the tower in Siloam fell and killed, do you think that they were worse sinners than the rest of them that lived in Jerusalem? No I tell you,

but unless you repent, you will all likewise perish."

LK 13:1-5

R1:47 Twelve Return

And the Apostles when they had returned and had gathered themselves together to Yshua, told him all the things that they had done, and all that they had taught. And he turned to them and said "Blessed are the eyes which see the things that you see. For I say to you, that many Prophets and Kings have longed to see these things which you see, yet have not seen. And to hear these things which you hear, yet have not heard."

MK 6:30, LK 9:10a, 10:23-24

R1:48 Casts Out Demons

And *his Disciple* John answered him saying "Master, we saw someone casting out demons in your name, but he was not one of our followers so we forbade him." And Yshua said "Do not forbid, for anyone who does a miracle in my name can hardly speak evil of me at the same time. And anyone that is not against us is on our side."

MK 9:38-40, LK 9:49-50

* see also Num 11:25-29

CAPERNAUM TO BETHSAIDA

R1:49a Multiplying Loaves 5000

When Yshua and the twelve heard of *John's beheading* Yshua said "Come by yourselves, apart from the *multitude* into a deserted place and rest a while." For there were many coming and going, and they had no

time even to eat. So he secretly withdrew himself with his Disciples, departing by ship over the Sea of Galilee (which is the Sea of Tiberius) to a deserted place belonging to the city called Bethsaida, by the Sea.

However some people saw them departing and when the people knew of it a great multitude from out of all the cities of Galilee, and those who were from Judea and Jerusalem and from Idumaea, and from beyond the Jordan and from the seacoasts of Tyre and Sidon, followed after him on foot.

A great multitude, when they heard of the miracles he did for the afflicted, they outran him and gathered together to him. To hear him and to be healed of their illnesses.

And when Yshua saw the great multitude he and the Disciples came down to them and received them, being moved with compassion for them because they fainted and were scattered about like sheep that had no shepherd [Amos 8:12]. And he said to his Disciples "Certainly the harvest is great but the laborers are few. Therefore pray to the Master of the Harvest that he will send forth laborers into his harvest."

And he stood on a plain where the great masses of people were and healed them that had need of healing. And those who were afflicted by unclean spirits were also healed; when they saw him, they fell down before him and cried out saying "You are the Son of God!" And he sternly charged them that they should not make him known.

And the whole multitude sought to touch him for virtue went out from him and all of them were healed.

MT, 9:36-38, 14:13-14, MK 3:7-8, 11-12, 6:31-34, LK 6:17-19, 9:10-11, 10:2, JN 6:1-2

SERMON on the MOUNT

Excerpt from Book II:

Come to Me All You Weary

And in the audience of the people he lifted his eyes toward his Disciples and opened his mouth to speak of the Kingdom of God and taught them saying:

"Come to me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me; for I am meek and loving at heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

MT 11:28-30, LK 7:1a, *see Jeremiah 6:16*

The Blessing and The Curse

"Blessed are you poor in spirit, for yours is the Kingdom of Heaven:

- Blessed are you that mourn, for you will be comforted.

- Blessed are you meek, for you will inherit the Earth.

- Blessed are you that now hunger and thirst for righteousness, for you will be filled.

- Blessed are you merciful, for you will obtain mercy.

- Blessed are you that are pure in heart, for you will see God.

- Blessed are you peacemakers, for you will be called the Sons¹ of God.

- Blessed are you that are persecuted for the sake of righteousness, for

yours is the Kingdom of God.

Blessed are you when people hate you, and when they discriminate against you, and revile you, and say all manner of evil against you falsely and cast out your name as evil for the sake of me; the Son of Man. Rejoice in that day, be glad and leap for joy, for great is your reward in heaven! For in like manner their fathers did to the Prophets which were before you.

But:

- Woe to you that are rich, for you have *already* received your consolation.

- Woe to you that are full, for you will hunger.

- Woe to you that laugh now, for you will mourn and weep.

Woe to you when people speak well of you, for in like manner their fathers did to the false Prophets."

MT 5:1-12, LK 6:20-26, also *Psalms* 72:4, 149:4

1 - not gender specific, read as 'progeny' or 'offspring' or 'children'

You are the Salt of the Earth

"Everything will be consumed by fire and every sacrifice will be seasoned with salt' [Lev 2:13, Job 6:6]. Salt is good, but if the salt has lost its flavor, what can you season with it? It is neither fit for the soil, nor even the dung hill; not for anything other than to be cast around outside and to be trodden upon under peoples' feet.

You are the salt of the earth, *therefore*, have zest in yourselves and be congenial with each other. They

who have ears to hear, let them hear!"

MT 5:13, MK 9:49-50, LK 14:34-35

Rich Man's Storehouse, Treasure in Heaven

And one of the crowd said to Yshua "Master, speak to my brother so that he would divide the inheritance with me." And he said to him "Man, who appointed me as a Judge or a Trustee over you?" And he said to them "Take heed, and beware of covetousness, for one's life does not consist of the abundance of possessions." And he spoke a parable to them:

"The ground of a certain rich person produced bountifully, and they thought within themselves saying 'What will I do, for I don't have enough room to store all my fruits?' And they said 'This is what I will do - I will pull down my barns and build bigger ones, and I will store all my fruits and my goods there. And I will say to my soul - Soul, you have much goods laid up for many years, take your rest; eat, drink, and be merry.'

But God said to them 'Fool! Your soul will be required of you this very night. Then whose will they be, all the things you have stored up?' So is anyone else a fool that stores up treasures for themselves, but is not rich toward God." [Prov 23:4-5, 8:21, Eccl 5:8-20]
LK 12:13-21

Consider the Lilies, Do Not Be Anxious

And he said to his Disciples "Therefore I say to you, do not be concerned about the things of life; what you will eat. Or about your bodies; what you will wear. For life is more than food, and the body is more than clothing.

Consider the ravens for they neither sow nor reap, which have no storehouses or barns, and yet God keeps them fed. Therefore, of how much more importance are you than the birds? And which of you by worrying can add one inch to their height? If you cannot do even that one small thing, why are you so anxious about the rest?

Consider the lilies how they grow, for they neither toil nor spin, and yet I say to you, that not even Solomon in all his glory was arrayed like one of these. And if God so clothes the grass that is in the field today, and tomorrow is cast into the fire, how much more will he clothe you? Oh you of little faith.

And do not seek what you will eat or what you will drink, nor be of doubtful mind. For all these things the Nations of the world strive after, but your Father knows that you need these things. Rather, you seek the Kingdom of God and these things will all be added to you. Fear not little flock, for it is your Father's good pleasure to give you the Kingdom.

Sell of what you have¹ and give charitably. Do not store up for yourselves treasures on earth where

moth and rust destroy and where thieves break in and steal. But provide yourselves with stores that do not go out of date; a treasure in the heavens that never runs out, where no thief approaches or moth corrupts. For where your treasure is, there your heart is also."

LK 12:22-34, MT 6:19-21

1 - of your excess, not meaning to swear a vow of poverty as a Monk would, Nazarene Essenes who called themselves "the poor" shared their wealth and held their goods in common rather than renouncing possession. They were possibly 'the meek' or the 'poor in spirit' referred to in the Beatitudes

The Persevering Widow

And he spoke a parable to them that people should pray always, and not to lose heart, saying "There was a Judge in a certain city who did not fear God, nor would he be influenced by anyone. And there was a widow in that city who repeatedly came to him saying 'Avenge me of my adversary.' But he would not for quite some time, then later he said within himself 'Even though I do not fear God nor favor anyone, yet because this widow annoys me I will avenge her, lest by her continual coming she wears me out'."

And Master Yshua said "Hear what the unjust Judge said, and will not God, *who is just*, avenge his own elect who cry out day and night to him, though he endures with them? I say to you, that he will avenge them speedily. Otherwise,

when the Son of Man does come *at last*, would he find faith on the earth?"

LK 18:1-8

Ask a Neighbor for Bread

And he said to them "Which one of you if you had a friend, and went to them at midnight and said to them 'Friend, lend me three loaves of bread for a friend of mine has come in their travels and I have no food to offer them.' Would they answer from inside the house and say 'Don't bother me, the door is already locked and my children are in bed with me, I can't get up now and give it to you.'?"

But no! I tell you that not only will they get up and give it to you just because you are a friend, but because of your great need, they will arise and give you as much as you want. Therefore I say to you - ask, and it will be given. Seek, and you shall find. Knock, and it will be opened to you. For everyone that asks receives, and everyone who seeks finds, and to anyone who knocks it will be opened."

LK 11:5-10, MT 7:7-8, *Proverbs* 3:28-29

R1:49b Multiplying Loaves 5000

When evening had come Yshua and his Disciples went up the mountain and sat over-looking the multitude. And a Feast¹ of the Jews was at hand. And the Disciples said to him "This is a deserted place and it's getting late, send the multitude away that they may go into the towns and villages round about to

lodge and buy bread for themselves, for they have nothing to eat."

And Yshua said "They don't need to be sent away, you feed them." And he said to Philip, to test him for he already knew what he was going to do "From where will we get bread so that these may eat?" And Philip answered "Two hundred denarii is not enough so that each one of them may have even a little!" (2Ki 4:42-44). For there were about 5,000 men.

Yshua said "How many loaves do we have, go and see." Then Andrew, Simon-Peter's brother said "There is a boy here that has no more than five barley loaves and two small fish, but what is that among so many?" And Yshua said "Bring them here to me."

Now there was a large *plain* of green grass there, and he instructed them to make them sit down in groups of hundreds and fifties [Ex 18:21-25]. And when he had taken the five loaves and the two fish, he looked up to heaven and gave thanks, *saying the blessing*, and broke the loaves and gave them to his Disciples. And his Disciples distributed them to the multitude. And the two fish he divided among them all.

When they had all eaten and were filled [Ps 145:15-16], he said to his Disciples "Gather up the remnants so that nothing is lost." And they gathered it, and filled twelve baskets with the fragments of the five barley loaves which was left, over and above what had been eaten. And they that had eaten were about

5,000 men, besides the women and children.

And when they had seen this miracle that Yshua did, they said "This truly is The Prophet that was to come into the world!" When Yshua perceived that they would have come and taken him by force to make him King [1Sam 12:17], he slipped away alone, into the mountain.

MT 14:15-21, MK 6:35-44, LK 9:12-17, JN 6:3-15

1 - John reads 'Passover a Feast of the Jews', this phrase is included in John's text several times, as are many bracketed comments not believed to be original to the text; however, knowing that there was a Feast at hand, it does distinguish between how the Judeans kept the Feast and how the Galileans, or Essenes might have

R1:50 The Transfiguration

At one time Yshua had said "Truly I say unto you, there are some standing here who will not taste of death [Ps 49:4-9,14-15] until they see the Son of Man in the Kingdom of God appearing with power."¹

It was about 8 days² after saying this that he took Peter, James and his brother John, up a high mountain³ apart by themselves, to pray [Lev 9:1,4].

And as he prayed Peter and those with him were heavy with sleep, but when they awoke they saw him transfigured before them. The fashion of his countenance was altered and his face did shine as the sun. And his clothing became extremely white, whiter than snow, and whiter than any cloth maker on

earth can whiten them, and glistening as the light. [Hab 3:4, Lam 4:7]

And behold! Moses and Elijah appeared to them in their glory⁴, and spoke to Yshua of his death which he would accomplish at Jerusalem. And as *Moses and Elijah* were departing from them, Peter said "Master, it is good for us to be here, if you will, let us make three tabernacles; one for you, one for Moses and one for Elijah." For they were *all* very astonished and he didn't know what to say.

While he was yet speaking a bright cloud overshadowed them and they were bewildered as the cloud enveloped them [Ps 99:6-7]. And behold! A voice came out of the cloud saying:

"This is my Beloved Son, in whom I am well pleased. Hear him!" [Deut 18:19]

And when the Disciples heard it they fell on their faces, and when the voice had stopped Yshua came and touched them saying "Arise! And don't be afraid." Then when they looked up they saw no one but Yshua, alone with themselves.

As they came down the mountain Yshua ordered them not to tell the vision to anyone until the Son of Man had risen again from the dead. So they kept it to themselves and told no one at that time, of any of the things which they had seen. But they questioned one another as

to what the rising from the dead should mean.

MT 16:28-17:9, MK 9:1-10, LK 9:27-36

1 - only Luke ties the "sayings" to this event, correcting "6 days" to "8 days" shows his revelatory interpretation, but the connection skews the placement of the "sayings", they should be in Rte 3

2 - Mt and Mark read 'after 6 days'; this accounts for another of the 7 weeks, the 8th day would be exactly the 50th day, the Day of Pentecost

3 - Hebrew 'har' means both mountain and hill; long thought to be Mt Hermon as Matthew 16 mentions Caesarea Philippi; yet there is no association to it in the Gospel of Luke

4 - glorified bodies of Light

R1:51 Elijah Must Come First

His Disciples asked him "Why then do the scribes say that Elijah must come first?" And Yshua answered "Elijah truly will come first and will prepare all things. But I say to you that Elijah has indeed already come, but they did not know him and did to him exactly as they wished, just as it is written of him."

Then they understood that he spoke to them of John the Baptist. And Yshua said to them "In like manner the Son of Man will be betrayed into the hands of men and will also suffer many things by the Elders and Chief Priests and Scribes and be rejected. And they will kill him, and after he is killed he will be raised the third day, as it is written."

And they were exceedingly sad at hearing this, but they did not understand the saying and were afraid to ask him.

MT 17:10-13, 22-23, MK 9:11-13, 31-32, LK 9:22

R1:52 Epileptic Son

Yshua came down from the mountain the next morning with his Disciples and when the multitude saw him they were amazed and cheering out to him. And he saw Scribes disputing with his Disciples, so he asked the Scribes "What are you discussing with them?"

And behold, a man of the crowd came to him kneeling down and saying "Master, I implore you, have mercy on us. I have brought to you my only son for he has a demon, a mute spirit which overtakes him and convulses him. And he gnashes his teeth and foams at the mouth and is terribly tormented. And I brought him to your Disciples but they could not cast it out." [Jude 10-13]

And Yshua said "Oh faithless and perverse generation, how long will I be with you, and how long will I endure with you? Bring him here to me." [Prov 1:22-23, Num 14:11] And they brought him but the demon immediately threw him down to the ground and convulsed him, and he lay foaming. Then Yshua asked the father "How long has it been since this first came upon him?" And he answered "Since childhood [Prov 22:6]. And many times it has thrown him into the fire and into the water to destroy him. But if you can do anything, have compassion on us and help us."

And Yshua said to him "If you can believe; all things are possible to them that believe." As soon as he said this the father cried out with tears and said "Master I

believe! Help my unbelief!" And when Yshua saw the multitude come running he rebuked the foul spirit saying to it "Mute spirit, I command you, come out of him and enter him no more!" And the spirit wailed greatly, convulsed him badly, and came out of him, and he appeared as dead. So much so that many said he was dead. But Yshua took him by the hand and he arose, and he gave him back to his father and the boy was cured instantly.

And the Disciples asked him privately "Why couldn't we cast the demon out?" And he said to them

"Because of your unbelief." And they said to the Master "Increase our faith!" And he said "Truly I say unto you, if you had faith like that of a grain of mustard seed you would say to this tree 'Be plucked up with the root, and be planted in the sea!' and it would obey you. Or you would say to this mountain 'Remove from here to that place!' and it would move, and nothing would be impossible for you. However, this kind does not come out except by prayer and fasting."

And they were all amazed by the mighty power of God.

MT 17:14-21, MK 9:14-29, LK 9:37-43a, 17:5-6

TRIVIA:

- the Jezreel Valley can be viewed from atop the mountains north of Samaria; Jezreel means "God will sow"

- Nazareth, 16 miles south-west of the Sea of Galilee & 1300 ft above Sea Level is a place of citrus and olive groves.

- Sea of Galilee 695 ft below sea level at the shoreline is 13 miles long by 7 miles wide and up to 150 feet deep.

- The Great Rift is 4,000 miles long. From the Dead Sea, it extends south through the Gulf of Aqaba to the eastern part of Africa, then to the southern tip of Africa. Going north, it follows the Jordan Valley past Mount Hermon. To date its lowest point on dry ground is 1300 ft below sea level - the lowest known on earth

- Bethsaida on the east of the Jordan River extending north from the Sea of Galilee, was in the Tetrarch Philip's territory. Near the Jordan the land was rich, lush, and beautiful. The rest of the territory was a rougher steppeland with broad plateaus, with towering Mt Hermon. At Bethsaida is a large fertile plain a size of 5 square miles and rising 20 feet from the shore, with many rivers draining into the Sea of Galilee.

- Mount Tabor, which is not mentioned in the Gospels, is 11 miles west of the south end of the Sea of Galilee whereas Bethsaida is very near to Capernaum and often mentioned as the place of meeting. The naming of

the 12 Apostles appears when they re-enter Galilee from Samaria, we tend to assume that they were chosen at that moment near Mount Tabor. However it may be that they were chosen *before* leaving Galilee, for the baptizing in Jerusalem at Passover

- Bethsaida is 3 miles from Capernaum, the best fishing is between these 2 shores, 3 kinds of fish were marketed; sardines (the smallest), barbels (whiskery), and mushti - a fish that is about 18 inches long and weighing around 3 lbs = the Golden Ratio.

- 7 miles southwest of Capernaum at Tabgha were 5 springs, causing algae to grow & attracting fish

- The Golan Heights, above Bethsaida, was one of the cities of refuge in Manasseh's territory (Joshua 20:8), a basalt plateau rising to 3000 feet as it reaches Mt Hermon it is of rocky terrain but has a substantial winter rainfall and spring runoff, suitable for pasturing cattle. This area, also known as Bashan, was known for its oak trees (Zech 11:2, Isa 2:13, Ps 22:12, Amos 4:1-2). 'Mountain' and 'hill' are synonymous in Hebrew.

- From Bethsaida to Gadara by road is 15 miles

- Tiberius, just north of Magdala, was built by Herod the Great. It was established as the seat of government by Herod Antipas 20CE.

Pentecost

Shavuot, Feast of Weeks

The First-Cause of Pentecost happened in the Wilderness of Sinai (Ex 19:1,20, 31:18, 32:19) when the first 2 Stone Tablets of Covenant Law were given to Moses. The people broke that Covenant and another 2 Stone Tablets were made by Moses, to renew them into Covenant once again. This shows that God has put into place a way to forgive and restore us to Him - He can "repent of Judgment" when someone has been ordained to intercede.

Pentecost, the wheat Harvest, was established as the Feast of "*the first-fruits of your labors*" (Ex 23:16, Ex 34:22, Lev 23:15-22, Num 28:26, Deut 16:9-12). Seven Sabbaths, weeks, or *shavuots*, are counted from the Day of First-Fruits of Passover; for a total of 49 days. And the day after - on the 50th day - is the Day of Pentecost in the third month of Sivan. Luke notes the counting of "*the second sabbath after the first*". This would be the only time of year when the number of sabbaths is counted, and counting to the 8th day of the week also indicates the Counting of the *Last Week* (Lk 6:1, 9:28).

1st MONTH

NISAN

17 18 19 20 21 22 23 24 25 26 27 28 29 30

/

IYAR

30 Days

3rd MONTH

SIVAN

1 2 3 4 5 6 7

/

17/18 Day of First-Fruits of Passover, variableShavuot First-Fruits 7/8

In preparation for this Feast the first-fruits of fruit trees would be marked by tying a band of reed around the fruit and declaring "this is the first-fruit!" They would be left on the tree until ready to pick. Seven "species of fruit" would be displayed in 7 baskets at the Temple: the 2 grain crops of barley and wheat - the seed-crop . And 5 species of tree-fruit - pomegranates, figs, olives, honey dates, and grapes. With two live doves topping the display.

With their first-fruits of wheat and any of the earliest mature fruit, the people would gather in large groups before proceeding on in their journeys to Jerusalem, for "*the Kings honor is in a multitude of people*" (Prov 14:28). They slept in the streets under the stars along the way and flutes were played as they neared the Temple.

At the Temple the Priests "rubbed" the wheat by hand until the outer

peel, the *chaff*, was sufficiently removed; it wasn't threshed, or *beaten*. Then it was ground very fine and sifted through 12 sifters. 2 leavened wheat loaves were formed with "horns" at their corners, just as the furniture of the Temple had "horns" at their 4 corners representing the promises for all Nations to firmly hold onto (Gen 18:18, Ex 27:2, 30:2, 38:2, Lev 9:9, 1Ki 1:50-53, Num 35:6-34, Josh 20, Heb 6:18-20). And after the fashion of the Tsit-Tsit (Num 15:38-40, Zech 8:23). These 2 loaves, each made with 2-tenth deals of flour were lifted before God, then eaten in the "place of fire" where they were baked.

A wine libation and a sin offering of a bull and 2 rams were offered as well. The bull was led to the Temple with its horns overlaid with gold and crowned with a wreath of olive leaves. Flutes were played in the procession, and as is instructed for all of the Feasts - trumpets were blown (Num 10:1-36).

Yshua observed the Feast of Pentecost somewhat differently, he assembled his followers not in The Temple but *outside*, in an open grassy field for he is the Messiah of the "strangers" who were outside Covenant (Lev 25:45) and of the "Lost Sheep" that have known of Covenant but had strayed from it. The first Covenant needed refreshing as it had been corrupted and thereby became oppressive. Also, it had served its purpose and it was the "appointed time" to collect its fruits, and begin the second, greater harvest.

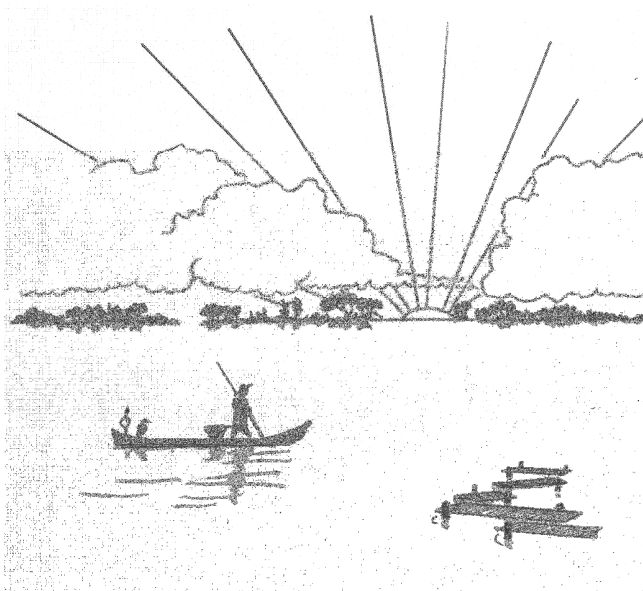
At this Multiplication of Loaves Yshua is the "Master of the Sabbath" ceremonies, and the "Lord of the Hosts" to those who are seated in the plain before him. He directs the 12 to officiate as Priests who had also "rubbed the grain of the field" with their own hands, having *gleaned* Truth they too were Masters fit to teach and administer bread to others. Yshua gave his own version of Covenant Law in the "Sermon on the Mount"; not carved into stone but taken up willingly by hearts that were open and ears that were "ready" to hear. (Jms 5:4 / Lk 6:1, Deut 23:25 / Josh 24:19-24)

The wheat harvest is cut and concluded at Pentecost, but the fruit harvest of Pentecost only just begins - with the picking and presenting of the earliest fruit. The Mixed-Fruit Harvest then continues throughout the summer, for 4 months, until the Feast of Ingathering - at *Tabernacles* in the 7th month - the *third* Harvest of *first-fruits*. For those outside of Judea, whose journey to the Temple was a great distance, their Pentecost First-Fruits would be dried for safe-keeping and brought to the Temple to be presented before God at the next Feast. None were allowed to fall to the ground, be consumed, or put into the compost for recycling. And there in the Temple, the Priests would assist the people lifting and waving their baskets together with them.

The Priests in the Temple were there to serve the people, and to bring them together in one purpose, as one family under God (1Cor 8:6, Eph 4:6).

ROUTE TWO

- Decapolis -



- ROUTE TWO -



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Dry Ground of Decapolis

"It came to pass as he sowed, that some of his seed fell by the wayside. And it was trodden down, and the fowls of the air came and devoured it up. Now the meaning of the parable is this: Those by the wayside are those who hear the Word of the Kingdom but do not understand. And right away satan the devil comes and snatches away the Word that was sown in their hearts; lest they should believe and be saved." MT 13:4,19, MK 4:4,15, LK 8:5,12

Pentecost to Tabernacles 18 Weeks

SIVAN	TAMMUZ	AV	ELUL	TISHRI 7th month
7/8 Pentecost	(30 days)	(30 days)	(30 days)	1 Day of Trumpets
				10 Day of Atonement
				15-21 Tabernacles

Route 2: The area known for the *Ten Cities*, called Decapolis, is to the east and south of the Sea of Galilee. Other cities outside of Israel - like Caesarea Philippi to the north and Tyre and Sidon north-west are included in the "Decapolis" tour of the 70 new Apostles, or, "sent ones" as the word translates.

These areas were not quite as resplendent with synagogues in every village as Galilee was. It was comparatively dry of the Word of God being that it had a greater heathen population that was steeped in idolatry and paganism. The Gospels refer to these Gentiles as "Heathens, Greeks, and Syro-Phoenicians". The Jews of the Dispersion, called *The Diaspora*, being displaced since the Babylonian Captivity also lived in Decapolis, and having taken up the Greek language, were also called "The Greeks".

This was an area that has always been under the rule of fierce Empirical Kings; first Nimrod, then those of Assyria, Babylon, Persia, Greece, and by Yshua's time - Rome. These Kings were not without religion, far from it! Their gods were Baal, Chemosh, and Marduk of the Underworld,

requiring human sacrifice to be appeased. These people, some in Covenant with the Darkside, were more vulnerable to evil spirits who "*wandered through dry places seeking a 'house' to take up residence in*" (Mt 12:43-44). More than just 'lost' they were marked, and their names entered into the ledgers of the Camp of the enemy. But God, in his infinite wisdom, kept Israel in the center of things so that The Way of YAH was not without its own influence. And Monotheism was at that time becoming quite an interest to the surrounding Empire, especially in Egypt. However the philosophy of "the gods" continued and the Nations adopted only the parts of YAH's Way that would complement their culture, the rest was 'in one ear and out the other'. The Seed did not flourish and what did take root became an infertile hybrid, and mixture of The Way.

Just as seeds of Assyria were sown into Israel by the Assyrian Captivity, and as seeds of Babylon returned with Judah from the Babylonian Captivity, so too did Greek philosophy creep in to the Judean Temple before and after the time of the Macabbean revolt (167BC). After the crucifixion it would be Rome's turn to have its way with Israel - who *fornicated* with the Nations.

Moses and Aaron, were sent to deliver Israel from the Captivity of Pharaoh's Egypt and separate out a pure people for God. After 70 years in captivity, Nehemiah and Ezra, brought Judah out of Babylon and back into the Land of Israel. Egypt and Babylon were the most prominent political Giants of Old Testament time. In like manner Yshua and John were sent in his first Visitation to separate the people of the Nations from the two-headed giant of the known world at that time - the Greko-Roman Empire.

This Route is very much focused on *the Nations* of which there were 70 recognized by the Bible, and whom Yshua's 70 new Apostles therefore represent. In the Last Days, the Nations are divided into 10; a number and concept foretold in the Old Testament Prophets regarding the Last Days.

The Nations are God's greater Orchard - the Trees of the Field. Yshua's 70 Sent Ones go outside Israel's borders for 4 months, for the third Ingathering of *Mixed Fruit*.

(Neh 8:2, 14-16, 9:25, 10:28-38, Ps 96:12, 104:16, Eccl 2:4-6, Is 14:8, 55:12-13, 61:3)

RTE 2 - Pentecost to Tabernacles

BETHSAIDA

R2:1 Seventy Sent Out

After these things Yshua then appointed seventy others also. And sent them two by two ahead of him into every city and place, wherever he himself would go. And he said to them "Go, *but* behold! I send you out as lambs among wolves.

Carry neither satchel, nor scrip, nor shoes. And salute no one, *stopping* along the way. And whatever house you enter into, first say 'Peace be to this house'. And if the son of peace is there your peace will rest upon it, but if not, it will return back to you [Is 52:7,2]. And lodge in the same house, do not move from house to house. And whoever receives you, eat and drink of everything that is set before you for the laborer is worthy of his wages.

And heal the sick that are there and say to them 'The Kingdom of God is come near to you'. But whichever city you come into where they do not receive you, carry on along your journey and in the streets of that city say 'Even the very dust of your city which sticks to us, we wipe off against you. Nevertheless, you can be sure that the Kingdom of God is come near to you'. I say to you, that it will be more tolerable in The

Day for Sodom, than for that city."

And he departed from there passing through¹ Galilee, and did not want anyone to know of it for he would later teach his Disciples and tell them that the Son of Man would be delivered into the hands of men and they would kill him².

MK 9:30-31a, LK 10:1, 3-13

1 - or possibly "*bypassing*"

2 - repeated at Mk 10:32-34

R2:2 Calms the Sea

When the day had passed into evening Yshua said to his Disciples "Let us cross over to the other side." And when they had dismissed the multitude they went with him in the ship (there were also other little ships with them), and they launched out. But as they went Yshua was sleeping on the headrest in the rear of the ship, and behold, a great tempest arose on the sea. So much so that the waves were cresting into the boat filling it with water and they were beginning to sink.

And his Disciples went to rouse him and said "Master save us! Don't you care that we are sinking?" Then he got up and rebuked the wind and the raging¹ of the waves saying "Silence, be still." And the wind stopped and there was a great

calm. And he said to them "Why are you so fearful, have you no faith?" [Isa 5:30, 60:5, 63:11]

And the men were greatly amazed and wondered saying to one another "What kind of man is this, that even storms and seas obey him?" [Ps 89:8-9, 93:3-4]

MT 8:23-27, MK 4:35-41, LK 8:22-25

1 - or "roaring"

GADARA

Territory of Gad

R2:3 Gadarenes Demoniac

When they came over to the other side they landed in the region of the Gadarenes, *south-east* of the Sea of Galilee. And immediately they were met by a man¹ coming out of the city who had been possessed with demons for a very long time. And he was extremely fierce so that no one could pass by that way.

He wore no clothes and would not live in a house but dwelt among the tombs, and no one could bind him, not even with chains. For he had often been bound with fetters and chains but the chains he broke apart. And night and day he was driven by the devil into the mountains and the tombs, wailing and cutting himself with stones.

And when he saw Yshua in the distance he ran to him and kneeled before him crying out with a loud voice saying "What have we to do with you Yshua Son of the most high God? I adjure you by God that you do not torment us before the time!" For Yshua had said to him "Come out of the man unclean

spirit!"

And Yshua asked him "What is your name?" And he said "My name is Legion, for we are many." And they implored him that he would not command them to go out and into the deep.

Now there was a great herd of swine feeding near the mountains so they said "If you cast us out, permit us to go away into the herd of swine that we may go into them."

And Yshua said "Go!" And when they had come out they went into the herd of swine, and behold! The whole herd of swine (there were about two thousand) ran frantically down a cliff into the water and drowned in the *depths* of the sea.

And when they that fed the swine saw what was done, they fled and went and told everything in the city and in the country, as well as what happened to the demoniac. And the whole city came out to find Yshua and to see what had happened. When they came to Yshua they found the man (out of whom the Legion of demons had departed) sitting at the feet of Yshua, clothed, and in his right mind. And they were shocked.

Then the whole multitude around the region of the Gadarenes implored him to depart from them and to leave their coasts for they were stricken with great fear. And when Yshua boarded the ship, he that had been possessed begged him that he might go with him, however Yshua did not allow him but said to him "Go home to your friends and tell them what great things MarYah

has done for you, and how he has had compassion on you." And Yshua returned back again.

And the man went his way and broadcast throughout the whole city and *all of* Decapolis what great things Yshua had done for him, and everyone was amazed.

MT 8:28-34, MK 5:1-20, LK 8:26-39

1 - Mark and Luke both read 'one man' while Matthew reads 'two possessed'

MAGDALA

R2:4 Beelzebub

Now when the Scribes and Pharisees who came down from Jerusalem heard of it, they said "He has a demon and he casts out demons by nothing other than Beelzebub! The prince of demons."

But he, knowing their thoughts, said to them "How can satan cast out satan? Every kingdom divided against itself is brought to desolation and every city or house divided against itself will fall. If one of satan's casts out satan, he is divided against himself! How then can his Kingdom stand? He comes to an end!

How then can you say that I cast out demons by Beelzebub? And if I did cast out demons by Beelzebub *then* by whom do your *own* sons cast them out? Therefore, they will be your judges [Lk 22:30]. Then, if I cast out demons by the finger¹ of God - without a doubt the Kingdom of God has come near to you!

When a strong man fully armed guards his palace, his goods

are safe. No one can enter into his house and steal his goods unless one stronger than he first overcomes him and binds him [Rev 15:2, Jn 17:15]. Then *that one* takes away his armor in which he trusted, ransacks his house, and spoils his goods [Eph 6:13-17].

And an unclean spirit, when it goes out of a person it walks through dry places seeking rest². And finding none it says 'I will return to my house from where I came out.' And when it returns it finds it vacant, swept and filling up again *with corruption*. Then it goes and takes to it seven other spirits more wicked than itself, and they get in and dwell there. And the last state of that person is worse than the first³.

They that are not with me are against me, and they that do not gather with me - scatter. Truly I say unto you, all manner of sins and blasphemy can be forgiven the Sons of Man, but they who blaspheme against the Holy Spirit it will never be forgiven them. And *I repeat*, whoever speaks a word against the Son of Man it can be forgiven, but whoever speaks a word against the Holy Spirit it will not be forgiven, not in this world nor in the world to come [Ps 74:10, Rev 6:10]. Rather, they are condemned in the Day of the eternal Judgment."

MT 12:24-32, MK 3:22-30, LK 11:15-26, LK 12:10

1 - Matthew reads "Spirit of God"

2 - Legion and the swine

3 - a cycle of futility

R2:5 Every Idle Word

And as he spoke, the Scribes and Pharisees were enraged and angrily provoked him, urging him to say all manner of things in order that with a slip of his tongue they might catch something with which to accuse him. And he said:

"Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit. Oh you generation of vipers! How can you being evil speak good things? For out of the treasure of the heart is what is spoken. A good person, out of the good treasure of the heart brings forth good things, and an evil person out of the evil treasure brings forth evil things.

Which among any of you fathers who, if their child asks for bread, would give them a stone? Or if they ask for a fish, would hand them a serpent? Or if they ask for an egg, would offer them a scorpion? Then if you who are evil know how to give good gifts to your children, how much more will your Father in Heaven give the Holy Spirit to them that ask Him?

Again I say to you, that every idle word that anyone speaks, they will have to give account of it. For either by your words you are justified, or by your words you will be condemned." This was his response because they said he had an unclean spirit in him.

And when he had spoken these things a woman in the crowd said to him "Blessed is the womb that birthed you, and the breasts which

you nursed." And he said to her "Blessed are they that hear the Word of God and keep it."

MT 7:9-11, 12:33-37, LK 11:11-13, 27-28, 53-54

CAESAREA PHILIPPI

R2:6 Who Do You Say I Am?

Yshua and his Disciples *then* came into the region of Caesarea Philippi and went out into the towns. And it came to pass along the way when they were alone praying in a certain place that Yshua asked his Disciples "Who do the people say that I am?" They said "John the Baptist, but some Elijah, and others Jeremiah or that one of the old Prophets is risen again."

Then he asked them "But who do you say that I am?" And Peter said "You are the Messiah, the Son of the living God." And Yshua said "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed it to you, but my Father who is in heaven. And I also say that you are a stone, and upon this rock¹ I will build my church, and the gates of hell will not prevail against it.

And I will give you the keys of the Kingdom of Heaven, and whatever you bind on earth will be bound in heaven. And whatever you loose on earth will be loosed in heaven."

And he sternly instructed them that they should not tell anyone that he was the Messiah.

MT 16:13-20, MK 8:27-30, LK 9:18-21, 11:1a

1 - in this case of Hebrew rhyming the small "stone" of Peter is used in contrast to the "rock" - Yshua "the cornerstone",

*Yshua is speaking to all the Disciples,
not just to Simon-Peter (Mk 12:10, Eph
2:20, Prov 24:3)*

R2:7 The Lord's Prayer

When they had finished
praying his Disciples *had* said to him
"Master, teach us how to pray just as
John taught his Disciples." And he
said to them "This is how you ought
to pray:

Our Father which art in heaven,
Hallowed be thy Name

Thy Kingdom come thy will be done,
on earth as it is in heaven

Give us this day our daily bread, and
forgive us our trespasses

As we forgive those who trespass
against us

And lead us not¹ into temptation, but
deliver us from evil [Ps 119:133]

For thine is the Kingdom,
and the power and the glory

Forever and ever, Amen

And when you stand in
prayer, if you have anything against
anyone - forgive! So that your Father
in heaven may forgive your
trespasses. For if you forgive men
their trespasses your Father in
heaven will also forgive you, but if
you do not forgive men their
trespasses, neither will your Father
in heaven forgive you your
trespasses."

MT 6:9-15, MK 11:25-26, LK 11:1b-4

*1 - or 'lead us, that we might not fall
into temptation, and deliver us from an
evil heart'. Forgiveness is the
foundation of Yshua's ministry*

The Unmerciful Debtor

"Because the Kingdom of
Heaven is like a certain King who
would take account of his servants:
And when he had begun to take
account, one was brought to him
which owed him ten thousand
dollars. But for just as much as they
could not pay, their Master
commanded them to be sold, with
their spouse and children, and all
that they had, so that the full
payment could be made.

The servant fell down
prostrate before him and begged him
saying 'Master give me time, and I
will pay all of it to you.' And the
Master of that servant was moved
with compassion and released them,
and forgave them the entire debt.

But that same servant went
out and found one of their fellow
servants who owed them a hundred
dollars, and grabbed that one and
took them by the throat demanding
'Pay up what you owe me!'

The fellow servant fell down
at their feet and begged them saying
'Give me time and I will pay it all to
you.' But they would not relent, and
threw the fellow servant into prison
until they paid the debt. And when
the other servants saw what had
been done they were very grieved
because of it, and they came and told
their Master all about it.

Then the Master, after he
had summoned the *unmerciful debtor*
said 'Oh you wicked servant! I
forgave you all your debt just
because you asked me. Shouldn't
you have also had compassion on
your fellow servant, just as I had

compassion on you?' And the Master was angry and delivered them to the tormentors until they paid all that was due.

So also will my heavenly Father do to you if you do not forgive - from your heart - every one of you! ... your brothers¹ their trespasses."

MT 18:23-35

1 - "fellows" or "associates", one that is like-minded understanding the same doctrines, not meant to be gender specific

Forgive Your Brother

"Beware for your own sake, if a brother of yours sins - rebuke them. And if they repent - forgive them." Then Peter drew near to him and asked "Master, how often should I forgive my brother who trespasses against me, up to seven times?" Yshua said to him "If seven times in a day they offend you and seven times in a day they turn to you and say 'I repent', forgive them. I do not only say up to seven times, but up to seventy times seven!"

MT 18:21-22, LK:17:3-4

Speck in Your Brother's Eye

"And how is it that you can see the speck that is in your brother's eye but you cannot see the thorn¹ that is in your own eye? How can you say to your brother 'Brother, let me remove the speck that is in your eye?' For behold, you cannot see for there is a thorn in your own eye. You hypocrite! First remove the thorns out of your own eye, and then you can see clearly to remove the speck that is in your brother's eye."

LK 6:41-42

1 - texts read 'straw and beam' or 'speck and log', but 'thorn' is more appropriate as 'thorns in the side' speak of being offended, irritated; only when one is unbiased and free of offense can they see another's perspective, when the window of the soul is unclouded

Settle With Your Accuser

"Why is it that you cannot judge what is right even among yourselves? When you go to the Courts with your adversary, while you are still on the way there you should compromise and quickly settle your disagreements with them. Otherwise they will take you to the Judge, and the Judge will deliver you to the Officer, and the Officer will throw you into jail.

Truly I say unto you, you will by no means get out of there until you have paid every last cent."

MT 5:25-26, LK 12:57-59

When Your Brother Offends You

"If your brother trespasses against you, go rebuke them and tell them their fault between you and them alone. And if they will listen to you, you have gained your brother.

But if they will not listen, then take one or two others with you, that in the mouth of two or three witnesses every word may be established.

And if they refuse to listen to them, tell it to the Assembly. And if they refuse to listen to the Assembly, consider them to be like a heathen or a Tax Collector to you."

MT 18:15-17

TYRE AND SIDON

R2:8 Syro-Phoenician Woman

And he went from there into the region of Tyre and Sidon and came into a house and did not want anyone to be aware of it, although his whereabouts could not be concealed. And behold! A Canaanite heathen¹ woman of Syro-Phoenicia, whose young daughter had an unclean spirit, heard of him and implored that he cast the demon out of her daughter saying "Have mercy on me Oh Master, Son of David! My daughter is grievously vexed with a demon!"

But Yshua did not respond to her with a single word. And his Disciples came saying to him "Send her away, for she cries out after us." And he said "I am sent only to the lost sheep of the House of Israel."

Then she came and fell at his feet saying "Master, help me." But he said "Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs." And she said "That is true Master, yet the dogs eat of the children's crumbs that fall from their Master's table."

Then Yshua said to her "Oh woman, great is your faith. For this saying be it unto you just as you wish. Go home, the demon is gone out of your daughter." And when she had come to her house she found the demon gone out, and her daughter laying on the bed and made whole from that very hour.

MT 15:21-28, MK 7:24-30

1 - Greek texts read 'a Greek woman, SyroPhoenician by nation' at Mk 7:26

while Aramaic reads 'a heathen woman of Phoenicia'

DECAPOLIS

R2:9 Deaf and Stammering

And departing again from the coasts of Tyre and Sidon he came to the Sea of Galilee within the boundaries of the region of Decapolis. And they brought to him one that was deaf and who stammered, impeding his speech. And they implored him to lay his hands upon him.

And he took him aside from the multitude and put his fingers into his ears, and he spit, and touched *the man's tongue with his saliva*. And looking up to heaven, he sighed and said to him "Ephphatha" (that is 'Be opened'). And immediately his ears were opened and the string of his tongue was loosed, and he spoke clearly.

And he instructed them to tell no one, but the more sternly he said it, the more they broadcast it. And they were beyond astonishment saying "He has done all things well, he makes both the deaf to hear and the mute to speak!"

MK 7:31-37

BACK TO BETHSAIDA

R2:10 Seventy Return with Joy

Yshua departed from there and came to the Sea of Galilee where he went up a mountain and sat down.

And the seventy returned and were ecstatic¹ saying "Master,

even the demons are subject to us through your name!" And he said to them "And I also saw satan fall from heaven like lightning! For behold! I have given you power² to tread on serpents and scorpions that is above the power² of the enemy, and nothing can stand against you!

However do not rejoice because the spirits are subordinate to you, instead rejoice because your names are written in heaven!"

MT 15:29, LK 10:17-20

1 - Ex 15:22-25, Num 33:9, Jn 12:13, sweet waters of victory

2 - or 'authority'

R2:11 Wisdom to Babes

At that Yshua rejoiced exceedingly in the Spirit and said "Oh Father I thank you, Master of heaven and earth! That you have hidden these things from Sages and Scholars and have revealed them to babes! Amen Father, for thus was your predetermined intention.¹

All things have been revealed to me by my Father. And no one knows *that of*² the Son but the Father, nor does anyone know *that*² of the Father but the Son, and whomever the Son will reveal it to."

MT 11:25-27, LK 10:21-22

1 - or 'the foresight of your will', KJV reads 'so it seemed good in your sight, Aramaic 'desire in front of you'

2 - possibly 'the predetermined things of', Luke reads 'knows who the Son is'

R2:12 Multiplying Loaves 4,000

And a great multitude came to him bringing with them the lame, blind, mute, maimed, and many

others and set them down before Yshua and he healed them. And the multitudes were amazed when they saw the mute to speak, the maimed to become whole, the lame walking¹, and the blind to see. And they glorified the God of Israel.

Yshua seeing that the immense multitude had nothing to eat, had compassion on them and said to his Disciples "I am concerned about the multitude for they have been with me now for three days and have nothing to eat. But I don't want to send them away to their homes fasting lest they faint on the way, for some of them have come from a great distance."

And his Disciples said to him "From where in this wilderness could we ever get enough bread to satisfy such a great multitude?" And he asked them "How many loaves do you have?" And they said "Seven², and a few little fish."

Then he instructed the people to seat themselves on the ground and he took the seven loaves and the few fish and blessed, giving thanks. And he broke them and gave *them* to his Disciples, and the Disciples set them out to the multitude as Yshua instructed them.

After all had eaten and were filled, they collected seven baskets full of remnants of the broken pieces. And they that had eaten were about 4,000 men besides women and children.

MT 15:30-38, MK 8:1-9

1 - without a limp (Gen 32:31)

2 - 7 churches (Rev 1:11), the bread of 7 continents and cultures is 'blessed',

confirming the Word of Yshua

TOWARD CAPERNAUM

R2:13 Walks on Water

As evening approached Yshua urged his disciples to get into the ship and to go ahead of him to the other shore while he sent the multitudes away. So his Disciples went down to the sea and took the ship to cross toward Capernaum, while Yshua went up into the mountain alone, to pray.

And he saw them now in the midst of the sea, rowing hard and tossed in the waves, for a great wind had come up against them. And by around the fourth watch of the night they had rowed about twenty-five to thirty furlongs¹.

Then Yshua came to them walking on the water, and it seemed as if he would walk right by them. But when they saw him walking on the water getting nearer to the ship they were startled and cried out with fear "It's a ghost!"² And Yshua quickly replied to them "Be of good cheer it is I, don't be afraid!"

And Peter said "Master, if it is you, command that I come to you on the water!" And he said "Come!" And when Peter had come down out of the ship he stepped out onto the water to go to Yshua, but when he looked at the rough waves he became frightened and began to sink and cried out "Master, save me!"

Immediately Yshua reached out and grabbed hold of him and said to him "Oh you of little faith,

why did you doubt?" And when they got into the ship the wind stopped and they were immediately at their final destination; the land of Gennesaret³. [Ps 107:29-30, 106:7-10, Isa 51:10-15]

And they were all amazed beyond belief, for they did not consider the miracle of the loaves and their hearts were hardened.

Then they that were in the ship came and worshipped him saying "It's true, you are the Son of God!" MT 14:22-33, 15:39a, MK 6:46-52, 8:9b, JN 6:16-21

1 - *the distance, space, or time-span of 2 Sabbath furlongs = 2,000 years*

2 - *or "an evil spirit", the Lion of Judah returns with vengeance, they don't recognize him*

3 - *known as "the Paradise of Galilee"*

GADARA

R2:14 Return to Gadara

And Yshua, *having* crossed over, returned to the shore of the land of Gennesaret¹. *By this time* the people had come to learn of his fame and were expectant for his return, waiting to receive him gladly.

Recognizing him when they came out of the ship, they immediately ran and sent word into all the cities and villages and the whole countryside round about, so that great crowds gathered around him.

And they began to bring all that were sick to where they heard he was, carrying them on cots and laying them in the street (Isa 51:17-23], seeking just to touch the hem of

his garment. For as many as touched were made perfectly whole.

MT 14:34-36, MK 5:21, 6:53-56, LK 8:40

1 - aka the Gadarenes

MAGDALA

R2:15 Sign of the Times

Straightaway Yshua returned by ship with his Disciples and *broke up the journey by stopping at Magdala in the region of Dalmanutha*¹. And the Pharisees and Sadducees came out and began to question him, seeking a sign from heaven to tempt him. And when the people were gathered thick together he began to say:

"When it is evening you say 'It will be fair weather; for the sky is red.' And in the morning you say 'It will be foul weather today, for the sky is red and looming.' When you see a cloud rise out of the west, right away you say 'Here comes a shower' and so it does. And when you see the south wind blow you say 'It will be hot', and it comes to pass. Oh you hypocrites! You can discern the face of the sky and of the earth, but how is it that you can't discern the signs of this time?" [2Sam 23:4]

And he left them and boarded the ship again to go to the next shore.

MT 15:39b, 16:1-3, MK 8:10-11, 13, LK 12:54-56

1 - meaning *The Shepherd's Way*

R2:16 Leaven of the Pharisees

Now the Disciples had forgotten to bring bread; having no more than one loaf with them in the ship. And when they had come to

the other side Yshua charged them saying "Take heed, beware of the leaven of the Pharisees and Sadducees, and the leaven of Herod." And they wondered among themselves saying "Why, because we have not brought *more* bread?"

Perceiving this, Yshua said to them "Why do you reason among yourselves that you have not brought *enough* bread? Oh you of little faith, do you not understand yet, have your hearts been hardened already? Having eyes don't you see, and having ears don't you hear?

Don't you remember when I broke the five loaves among five thousand people; how many baskets full of fragments did you take up?" They answered "Twelve." "And of the seven loaves to the four thousand, how many baskets did you take up?" They answered "Seven." And he said to them "Do you still not understand?" [Ps 106:7]

"And why do you not understand that just now I spoke not about bread, but that you should be wary of the leaven of the Pharisees and of the Sadducees?" Then they understood how he did not warn them about the leaven of bread, but of the doctrines of the Pharisees and the Sadducees.

MT 16:5-12, MK 8:14-21

CAPERNAUM

R2:17 Everlasting Bread

The following day when the people who had been on the other shore realized that Yshua was not there, nor his Disciples who had

departed in a boat without him (however there were other boats from Tiberius that had come near to that place), they also left and sailed to Capernaum to look for him. And when they found him on the other shore of the sea they asked him "Master, when did you get here?"

And Yshua said to them "Truly truly I say unto you, you sought me not because you saw the miracles, but because you ate of the loaves and were filled [Ps 145:15-16, Lam 1:11]. Do not labor for meat which perishes but for that meat¹ which endures unto everlasting life, which the Son of Man will give you; for God the Father has sealed him²."

JN 6:22-27

1 - or 'heavy spiritual food'

2 - Greek: has 'this One for the Father sealed - God'; Aramaic has: 'for this man God the Father has sealed', others have 'has set his seal upon him'; meaning he is stamped with God's approval see also Jn 3:33, Rom 4:11, 1Cor 9:2, 2Tim 2:19, Rev 7:2, 9:4

Greater Damnation

In the meantime an innumerable multitude of people were gathering to listen to him. Insomuch that they were beginning to trample one another; seeking the best positions. And in the hearing of all the people, Yshua discreetly began his speech by addressing his Disciples and said "Beware in each of you, of the leaven of the Scribes and Pharisees which is hypocrisy! For they always like to reserve the best seats in the synagogues and the

highest balconies at the Feasts - who consume widows' estates!

And they love to parade around in long robes being saluted in public places. They also broaden their phylacteries, enlarge the fringes of their prayer shawls, and in pretense they lengthen their prayers. Therefore, in similar convoluted logic; the longer their prayers - the greater damnation they will receive."

MT 23:5b, 6, 14b, MK 12:38-40, LK 11:43a, 12:1, 20:45-47

Call No One Rabbi, Master, Father

"The only works they do are vanity, done to impress others. For they love to be greeted in public places; having men calling out to them 'Rabbi, Rabbi'. But don't you let anyone call you 'Rabbi' or 'Master', for you have only one Master - even Messiah, and you are all equally brothers. Neither call anyone on earth 'Father', for only one is your Father - who is in heaven.

And whoever is greatest among you should be your servant, for whoever exalts himself will be demoted, and whoever humbles himself will be promoted."

MT 23:5a,7-12, MK 12:38, LK 11:43b

Pray in the Secret Place

"When you pray don't be like the hypocrites; for they love to pray standing in the synagogues and on the street corners, that they may be seen by everyone. Truly I say unto you, that is the only reward they will have. But you, when you pray, go into your inner sanctum¹. And when

you have shut the door, pray to your Father, who is in secret. And your Father, *although* he sees in secret, *he* will reward you openly.

Also, when you pray don't use vain repetitions as the heathen do; for they think that they will be heard because of lengthy all-encompassing speeches. But don't be like them, for your Father knows what things you have need of before you even ask it of him."

MT 6:5-8

1 - or 'secret place' as in Psalm 91:1

When You Fast

"When you fast, be not as the hypocrites showing a sad countenance. For they alter their appearance that they may appear to others to be fasting. Truly I say unto you, they have their reward *at that time*.

But you, when you fast, anoint your head and wash your face, that you do not appear to others to be fasting, but to your Father who is in secret. And your Father who sees in secret, will reward you."

MT 6:16-18, also Ecclesiastes 9:8

R2:18 Bread From Heaven

He would advocate *this doctrine* in the synagogue in Capernaum and they asked him "What shall we do, that we might work the works of God?" And Yshua answered them "This is the work of God - that you believe on him whom He has sent!"

Therefore they said to him "What sign do you show then, that

we may see and believe you? What work do you do? Our fathers ate manna in the desert as it is written: 'He gave them bread from heaven to eat'."

Then Yshua said to them "Truly truly I say unto you, Moses did not give that bread from heaven, but my Father gives you the true bread from heaven [Ps 78:22-29]. For the bread of God is he who comes down from heaven and gives *eternal* life to the world." Then they said to him "Master, forever give us this bread!"

JN 6:28-34, 59

R2:19 I Am the Bread of Life

And Yshua said to them: "I am the bread of life! They that come to me will never hunger, and they that believe on me will never thirst! But I say to you - for even though you have seen me you still do not believe [Ps 78:22] - that all *those* that the Father gives me will come to me. And those that come to me¹ I will in no way cast out. For I came down from heaven not to do my own will, but the will of Him that sent me.

And this is the Father's will who has sent me: 'That of all that he has given me I should lose none' but should 'raise them up again in the last day'. Everyone who sees the Son and believes on him may have everlasting life! And I will raise them up in the last day!"

Then the Judeans murmured at him, because he said 'I am the bread which came down from heaven'. And they said "Isn't this Yshua the son of Joseph, whose

father and mother we know? How is it then that he says 'I came down from heaven'?"

Yshua therefore said to them "Do not murmur among yourselves². No one can come to me unless the Father who has sent me draws them. And I will raise them up in the last day.

As it is written in The Prophets: 'And they shall all be taught of God'. Therefore everyone that has heard, and has learned of the Father, comes to me. *There is not anyone that has seen the Father except those who are of God, they have seen the Father.*

Truly truly I say unto you, they that believe on me have everlasting life.

I am that bread of life. Your fathers ate manna in the wilderness, and died, but this is the bread which comes down from heaven that one may eat of, and does not die.

I am the living bread which came down from heaven. If anyone eats of this bread, they will live forever. And the bread that I will give is my body, which I will give for the life of the world."

Therefore the Judeans murmured² among themselves saying "How can this man give us his body to eat?"

JN 6:35-52

1 - Aramaic reads 'those that do not come to me, I will cast out'

2 - who Yshua is, is not a doctrine for dispute (Rom 14:5), it's a personal revelation

R2:20 My Body and My Blood

Then Yshua said to them "Truly truly I say unto you, unless you eat the body of the Son of Man, and drink his blood, you have no life in you [Prov 9:5-6]. Whoever eats my body and drinks my blood has eternal life, and I will raise them up at the last day. For my body is food¹ indeed, and my blood is drink¹ indeed.

They that eat my body and drink my blood dwell in me, and I in them. As the living Father has sent me and I live by the Father, so they that eat of me will likewise live by me. This is that bread which came down from heaven. Not as your fathers ate manna and are dead, but they that eat of this bread will live forever."

These are the things he spoke when he taught in the synagogue in Capernaum.

JN 6:53-59

1 - similarly 'bread', and 'wine' the "Cup of Covenant"

R2:21 My Words Are Spirit

Therefore, many of his Disciples when they had heard this said "This is a hard saying, who can understand it?"

When Yshua knew in himself that his Disciples murmured at it, he said to them "Does this offend you? And *what* if you should see the Son of Man ascend up to where he was before?

It is the Spirit that makes alive, the flesh does not generate anything. The Words that I speak to

you are Spirit and are life."

JN 6:60-63

R2:22 Will You Also Leave?

From that, many of his Disciples went back and no longer walked with him. Then Yshua said to the twelve "Will you also go away?"

And Simon-Peter answered "Master, to whom will we go? You have the Word of eternal life. And we believe and are sure that you are that Messiah, the Son of the living God."

JN 6:66-69

R2:23 One Will Betray Me

Yshua said to them "But there are some of you that do not believe. Have I not chosen you twelve, and one of you is a devil?" He spoke of Judas Iscariot son of Simon, being one of the twelve. For it was him that would betray him.

For Yshua knew from the beginning who they were that did not believe, and who would betray him, so he said "Therefore I said to you that no one can come to me, unless it was given to them by my Father."

JN 6:64-65, 70-71

LEAVING GALILEE

R2:24 Heading for Jerusalem

Now the Judeans Feast of Tabernacles was at hand, and as it was nearing his brothers said to him "Depart from here and go to Judea, so your Disciples may see the works that you do. For no one does anything in secret when he himself wants it to be known openly. If you do these things, show yourself to everyone!" For even his brothers did not believe in him [Ps 69:8].

But Yshua said to them "My time has not yet come, your time is always at hand. The world doesn't hate you, but it hates me because I testify of it that its works are evil. You go up to this Feast. I am not going up to this Feast yet, for my time has not fully come."

He said this while he was still in Galilee, and remained behind until after his brothers had gone up to the Feast. Then he also went up, not openly¹, but as it were in secret. For he would not travel through Judea, as the Judeans sought to kill him.

JN 5:1, 7:1-10

1 - not in the usual way, but he took an unexpected route detouring Galilee and Judea

Trumpets

Day of Trumpets, Yom Teruah Feast of Ingathering Rosh Hashanah

Most Scriptures are traditionally divided into *parashahs*: Portions, or fragments, of about 5 chapters read every week, so that the whole Book is read within one year. Although the "third month" is specified in Moses' first-cause of this event, hinting of the Feast of Pentecost, this portion entitled "Standing" is read during the Feast of Trumpets in the 7th month.

"Tell the people to prepare today and tomorrow to be ready against the third day and I will come down in the sight of all the people'. And it came to pass on the third day, in the morning, that a thick cloud came down upon the mountain and the voice of a trumpet sounded long, waxing louder and louder" (Ex 19:10-22).

It was a call to the people to prepare themselves to gather and *stand* to meet with God, and is prophetic of the end of Yshua's two Millennium DAYS when the evening of Pisces turns into the morning of Aquarius as Yshua's Third Day dawns: *"Behold, I cast out demons and do cures today and tomorrow, and the third day I will be perfected"* (Lk 13:32).

We the followers of Messiah will also become sanctified on the Third Day as did those under Moses, after having had two DAYS, or Millennium Days, in which to prepare by eating the bread of revelation, to be ready to *"meet the Lord in the clouds at the sounding of the Trumpet"* (Mt 24:30-31, Mk 13:26-27, Lk 13:29, 17:24, 21:27-28, 35-36, Jn 5:24-29, 1Cor 14:8, 15:52, Heb 12:18-24 / Num 19:12, 31:19-24, Dan 10:14, Jer 30:24, Acts 2:17).

7th MONTH - TISHRI

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
/									/					/	-----	/					\									
1	TRUMPETS								10	Day of Atonement				15-21	Tabernacles						22	8th Day	Shemini	Atzeret						

New Moon: The first day of every month in the Lunar Hebrew Calendar is always a new moon (dark, hidden). Around the fifteenth of the month, 2 weeks or *sabbaths* later, the moon is full. Only once a year, on the first day of the 7th month of Tishri, the sighting of the crescent of the moon would lapse, or *tarry*, by an additional day, possibly 2, or even 3. Two or three "days of darkness" would signal the need for a greater adjustment to the Lunar Calendar. In our Modern Calendar we add one day every 4 years - in a Leap

year. The Hebrew "Pregnant Year", as it is called, adds 1 month, several times in every 19 year cycle.

We "never know the day or the hour" when the crescent of the moon will be visible so that the month may proceed, therefore Two Witnesses are required to establish this judgment. When the sighting is confirmed, the Trumpets are given the go ahead to sound and announce "*the sighting of the coming of the moon*". Whether it be at evening when the moon reflects "the fire" of the sun, or the morning when it is seen "in the clouds" (Mt 24:36-50 / Ex 34:5, 13:21, 14:19, Num 14:14).

Tishri 1, "Yom Teruah" is the Biblical name of the Feast, meaning the "Day of Sounding Trumpets": *Yom* translates as "Day", and *Teruah* may be translated as "Sounding" or "Shouting":

"And in the seventh month, on the first day of the month, you will have a holy convocation, you should do no servile work. It is to you a day of blowing the trumpets" (Ex 23:16, Ex 34:22, Lev 23:24-25, Num 29:1-6).

While the month of Nisan is the "first and beginning of months" of the Hebrew Religious Calendar year (Ex 12:2), the 7th month of Tishri is the beginning of the Hebrew Civil Calendar year. Tishri 1 is traditionally called "Rosh Hashanah" meaning "the Head of the Year". This *Jewish New Year* is in preparation for the Day of Judgment when all people would be gathered to stand before God to be judged as sheep before their shepherd. With this Feast is the tradition of casting "bread upon the waters", or to empty one's pockets of accumulated lint. It is a symbol of sweeping away the sins of the past year; much like the removal of *leaven* in preparation for the week of Unleavened Bread. *The Fiscal year*, in the world of Accounting, also usually begins in the Fall.

Nisan's Passover was the Spring Equinox announcing the years "springing forth" as the Sun rises in the horizon, while Tishri's Tabernacles was the Fall Equinox announcing the years beginning to "go out" as the sun declines in the horizon toward Winter (Ex 23:16).

The seasonal *moed* (appointed time) of Trumpets - the 1st Trumpet Call - marks the *end* of the agricultural harvest with the *Ingathering of mixed Fruits* being completed by the 15th of Tishri (Lev 23:39). We naturally observe the close of the Harvest year by taking down, wrapping up, and putting away. The time of year when our work is "finished" after 6 months in the field - the growing season - and prepare to enter into a season of rest (winter) until the spring growing season begins again (Lk 23:43-46, Ex 40:33, Isa 34:4, 2Pet 3:1-14, Rev 6:12-17). Similarly the Shemittah and Great Jubilee Year that is announced at this time of year on Tishri 10 signals the end of servile work (slavery) and the beginning of a whole year of rest; hinting of the 7th or Sabbath Millennium of Peace - the *New* or *Golden Age*.

The Days of Awe: Traditionally these days from Trumpets Tishri 1 to Day of Atonement Tishri 10 - known as the *10 Days of Awe* - are observed by the recitation of specific prayers of repentance each day, after a period of intense introspection, repentance, and forgiveness. The purpose is to remove anything that might prevent our standing in confidence before God on the Day of Judgment. With a clean conscience we can have faith that our prayers are being heard and will be answered. And bitterness is rooted out, so that infirmities will not spring up. Every spot or wrinkle is to be ironed out *"preparing the road for the LORD to travel, every mountain laid low every valley raised up"* (Lk 3:4-5, Rev 20:4-5, 11-13, Eph 3:12, Heb 10:19-25, 1Jn 4:17).

Day of Atonement, Tishri 10: At the 2nd Trumpet Call on this day we are to present ourselves to the Lord. To stand up and be counted, present for roll-call, and to confirm that we are still in Covenant with God. Three books are said to be opened in Heaven at this time: (1) One for the righteous who are called to review the past year and judge ourselves, whether there was anything done in ignorance or if our attitude needs adjusting. (2) One for borderline people who are still "sitting on the fence" or who have strayed. These have now only 10 days until *Yom Kippur* the Day of Atonement to definitively choose sides, or *camps*. If they choose God's Camp they will have "returned" to be worthy of eternal Life (Dan 1:12-15, 12:1-3,10). (3) And one for the wicked. All are called to make amends with those we have hurt or offended, having these ten days of "fiery trials" to wrestle with the coals of our conscience and the tribulations of life. Our making of "New Year's Resolutions" to improve ourselves stems from this Feast (Mt 5:24, Deut 29:1-3,10-15, 30:2-10).

The Book of Revelations and Yshua's parable of 'the Sheep Divided From Goats' in the Gospels confirm this traditional understanding:

"And I saw the dead stand before the throne of God and books were opened, and another book was opened which is the Book of Life and whoever wasn't found written in the Book of Life was cast into the lake of fire" (Rev 20:11-15). "When the Son of Man comes in glory he will sit on his throne and all will be gathered before him. And he will separate them as a shepherd divides the sheep from the goats; setting the sheep on the right hand and the goats on the left" (Mt 25:31-46).

Yshua said *"I have not come to judge you, you have something that already judges you - the Word"* (Jn 5:45-47, Lk 16:29-31, 24:44). In Yshua's New Covenant the Word is implanted so that we may be self-governed, as Yshua said *"you don't have to look for the Kingdom of God, it's inside you!"* (Lk 17:21, Josh 24:22,26-27). The Call of this season marks a 2nd turning point or "wave of the Holy Spirit" in each of our lives, when we have heard God's Spirit speaking to our conscience, our Internal Witness and Judge, asking us to *irrevocably* decide:

"I call heaven and earth to record this day that I have set before you life and death, blessing and cursing, therefore choose life; if you walk in His ways you will live and prosper, but if you turn away you will not prolong your days" (Deut 30:19, 29:12-20, chapter 28).

We in Messiah's Covenant would not only be re-evaluating our lives annually, but *daily*, not allowing wrongs to fester for months as *guilt* is the feeding ground for unclean spirits (Eph 4:26). We need to confront these issues and break off their chains a.s.a.p. And for those "babes in the faith" and "fence sitters" this Feast was created to establish the recitation of prayers of repentance and forgiveness by the whole congregation in unity, as one voice, to prevent apprehension or shame. So that one and all may come boldly before the Throne of Grace to repent in an air of pleasant expectation for the resulting relief, rather than trembling as the wicked whose awareness of an evil conscience would have them hide from the presence of God and be accounted as "absent" from the roll.

"There was an earthquake and the heavens departed as a scroll when it is rolled together, and the great men of the earth said 'hide us from the face of him that sits on the Throne for the great day of his wrath is come and who is able to stand?' " (Rev 6:12-17).

The 7th Month of Tishri, seventh being translated *Sabbath*, marks the beginning of "rest". We enter into the "rest of God" when we feel confident that we have sincerely made peace with him, for the rest of the year (Heb 3:11-4:11, Rev 6:9-11).

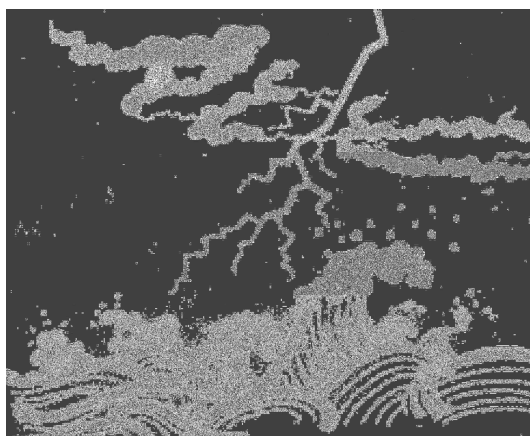
Modern Observance: The Day of Trumpets, as well as the Day of Atonement, are considered the Minor Feasts as there is no requirement to travel to attend them. They are kept by the heart, intimate meetings between no one but God and ourselves, yet we teach their concepts to our children and share them at our gatherings as a Way toward the Spiritual Life. As followers of the One who asks us to "*love one another as our own self*" we are especially called to refrain from disputations and criticism, and mend any breaches in the family of faith (Jn 13:34-35, Mt 22:37-40, Eph 5:28,32).

The Hebrew greeting for this time of year is "L'shana tovah" translating as *for a good and sweet year*. Or, "Gemar chatima tova" wishing that God will find you virtuous so that your name will be *sealed* in the Book of Life. The New Testament has an equivalent greeting: "Maranatha" which translates as "until the Lord comes" - from the Aramaic *Marana* "our Master" and *atha* "he comes" (1Cor 1:7-8, 16:22, 1Thes 3:12-13, 5:23, Rev 22:20). We have this wish for everyone we greet, everyday, in "Shalam" or "Shalom" meaning "Peace", as just one example of our many cultural salutations.



ROUTE THREE

- Pharisees -



- ROUTE THREE -



- Highway of Kings, East of Jordan, goes north to Damascus and south to Egypt

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Stoney Ground

"Some seed fell on rocky ground where it did not have much earth; so it sprang up immediately and those are they who hear the Word and receive it with gladness. But when the sun came up it was scorched and withered because it had no moisture, as they who have no depth or root in themselves endure only for a little while. Then when temptation, affliction, or persecution arises for the Word's sake, they are easily offended and fall away."

MT 13:5-6,20-21, MK 4:5-6,16-17, LK 8:6,13

Tabernacles to Passover - 25 Weeks

Route 3 of the Pharisees: Yshua leaves the land of his brothers, the pleasant land of Galilee, and having overcome the power of his spiritual enemy he now "sets his face" to confront another enemy - the Religious Authorities of Judea representing the hard-hearted and the strong arm of The Law. The people found them intimidating, and though they respected the Truth they taught, the Pharisees' delivery of it was dry and unpalatable. It didn't encourage them to "go deeper" and draw out the sweetness or *spirit* in the Word.

Along this long and winding road toward Jerusalem Yshua's followers express their doubts and wonder what it's "all about"; wondering when and how will we ever *get to the other side*. Yshua explains that it was the *journey* toward our eternal destination that we should concern ourselves with, which will determine whether we reach that goal or not. There was no shortcut, or secret, that he could teach them; everything was already simply laid out in the scriptures. He reminded them of the underlying root of Truth, that it was *love* that made the world go 'round, and *love* begins and ends with the One that created it.

There are three routes east of the Jordan River which traveled through Perea, Herod's Territory: The Eastern bank of the Jordan River, the low road. The Kings' Highway or the *Way of Kings*, the high road. And The Way of the Wilderness, farther east. The Gospels don't specify the route he took but all three have something to say about Yshua and the arena he was about to enter:

- The Jordan River from the Sea of Galilee was, as the crow flies, 60 miles to the Dead Sea. However, following its serpentine course along the eastern bank was a journey of 160 miles. It was suggestive of how straying greatly

from left to right would slow down one's arrival to the goal and reflected The Way of the Pharisees who expanded greatly on the Torah with their many traditional rituals.

- The Way of the Wilderness hinted that the people Yshua would be confronting were 'way off the mark' and as dry of Holy Spirit and its life-giving waters as dry could be
- The Kings' Highway, hinted of the prophecy of the entrance of the Prince-Messiah, through the "Eastern Gate" (Eze 43:1,-4, 44:1-3)

Crossing into Judea Yshua makes a grand entrance into the grandest Feast and gives his most prophetic Parables, teaching the mysteries of The Prophets more thoroughly than Solomon who was the "wisest man on earth". In full view of his presence and in the fulfillment of the Word of the Father, the multitudes are divided. Some are certain that the letter of the scripture they claim to "know" is all that is needed to Judge who he is, Yshua finds this knowledge to be *foolishness*; without the *sophia* wisdom that is required to open what has been sealed until the appointed time. Holy Spirit divides between those who are wise in their own eyes (unteachable), and those who are compliant; willing to be moved from their position of understanding, like the willow and the palm in the wind. Those who are stiff and thick branches, and rebellious to change, will be broken or cut down in the whirlwind of God's revealed majesty at the Last Day (2Ki 2:1, Ps 58:9-11, Isa 66:15, Jer 30:23-24).

With the end of the Jubilee he pronounces the coming Judgment of 70CE and escapes their resulting wrath, being driven out of the public eye and back into the wilderness from which he first emerged originally intending to bring the joy of The Feast of Tabernacles that they had been waiting for. He then returns briefly to Bethany, but still "in secret", to finally give them the "sign" they've been asking for - *in the resurrection of Lazarus*. But this too, though it is irrefutable, they stubbornly reject and their fury escalates. They now turn on his followers, to persecute everyone even remotely connected with him, as the persecution recorded in the Book of Acts begins.

He spends the next few months "in secret" with his dearest Disciples before finishing what he had come down from heaven to do. Not a word of this time of intimate fellowship is shared with us in the Gospels - but it must have been glorious! It's a reminder that our God is a jealous God and wants each one of us all to Himself. Some things are indescribable, some things are unbelievable, and *some* things are meant to be "kept" in our hearts rather than shared.

RTE 3 - Tabernacles to Passover

LEAVING GALILEE THROUGH SAMARIA TO EAST OF JORDAN

R3:1 Overview 1

After these things the time was nearing that he should be received up, and, determined to *fulfill his purpose* he set his face *as flint* to go to Jerusalem. He departed, traveling through the midst of Galilee to go beyond the borders of Judea, crossing the Jordan, for he couldn't walk in Judea as the Judeans sought to kill him.

And great multitudes followed him and he healed them *along the way* and taught them as was his custom.

MT 19:1-2, MK 10:1, LK 9:51, JN 7:1

SAMARIA

R3:2 Call Fire From Heaven

And he sent messengers before him who went into a village of the Samaritans to make a place ready for him, but they would not receive him there because he was set on continuing immediately to Jerusalem.

When his Disciples James and John knew *of it*, they said "Master, do you want us to command fire to come down from heaven and consume them just as Elijah did?" [2Ki 6:20-21]. But he turned and rebuked them saying

"You don't know what kind of spirit you are of, for the Son of Man has not come to destroy people's lives, but to save them."

LK 9:52-56a, 17:11

CROSSING at SCYTHOPOLIS

R3:3 Ten Lepers

Then they traveled to another village, and entering he was met by ten men that were lepers. Keeping their distance they called out loudly "Yshua, Master, have mercy on us!"

When Yshua noticed he said to them "Go, show yourselves to the Priests." And it happened that as they went, they were cleansed. And one of them when he saw that he was healed turned back and loudly glorified God, and fell face down at Yshua's feet giving him thanks. And he was a Samaritan.

And Yshua said "Weren't there ten cleansed? But where are the other nine? They have not returned to give glory to God, except this stranger." And he said to him "Arise! And be on your way. Your faith has made you whole¹."

LK 9:56b, 17:12-19

1 - Aramaic reads 'given you life'

ON THE ROAD TO

"Jerusalem"

R3:3b Get Behind Me Satan

And they were on the way going up to Jerusalem, Yshua going ahead of them. And as they followed they were amazed, and afraid.

So from that time forth Yshua began again to teach his Disciples and say to them all that the Son of Man must go to Jerusalem and suffer many things and be rejected, Saying "Behold! We go up to Jerusalem, and the Son of Man will be delivered into the hands of the Chief Priests and the Elders and the Scribes. And they will condemn him to death and will deliver him to the Gentiles.

And they will mock him and will scourge him, and will spit on him, and will kill him. And the third day he will arise again." But they didn't understand the saying and were afraid to ask him.

Then Peter took him *aside* and began to rebuke him, saying "Be it far from you, Master. This will not happen to you." And Yshua turned around, looking at his Disciples, and said "Get behind me satan, you are a stumbling stone. For you do not consider the things of God, only the things of men." [2Ki 9:18]

MT 16:21-23, MK 8:31-33, 9:31b-32, 10:32-34

R3:4 Dead Bury the Dead

And it came to pass as they journeyed through the cities and villages, teaching as he went, that a certain Scribe said to him "Master, I

will follow you wherever you go." And Yshua said to him "Foxes have dens, and birds have nests, but the Son of Man has nowhere to lay his head."

And he said to another "Follow me!" but they said "Master, allow me first to go and bury my father." Yshua said "Follow me and declare the Kingdom of God, let the dead bury the dead."

And yet another said "Master I will follow you, but allow me to first bid my family farewell." And Yshua said to them "No one who puts his hand to the plough and looks back is fit for the Kingdom of God." [IKi 19:19-21]

MT 8:19-22, LK 9:57-62, 13:22

Take Up Your Cross, Save Your Life Lose Your Soul

When Yshua had called *for the attention of* the people and his Disciples, he said to them "Whoever wants to come to me, let them deny themselves and take up their yoke¹ daily, and follow after me. For whoever loves their life will have it cut off. And whoever hates their life in this world, will keep it for eternity.

If anyone wants to serve me, let them come to me, and where I am there also will my servant be. If anyone serves me, my Father will honor them. For whoever wants to save their life, will lose it. And whoever is willing to lose their life for my sake and the Good News of *the Kingdom*, will find² it.

For what advantage is it to anyone if they profit the whole

world but lose their own soul? Or what ransom can anyone give in exchange for their soul? Therefore whoever would be ashamed of me and my Words in this adulterous and sinful generation, of them also will the Son of Man be ashamed when he comes in the glory of his Father with the holy angels. And then he will reward each one according to their deeds."

MT 16:24-27, MK 8:34-38, LK 9:23-26, 17:33, JN 12:25-26

1 - literally 'wood', translated as 'cross', 'cross-beam', 'stake', and 'staff'

2 - Luke 17:33 has 'preserve'

Hate Mother and Father

And he said to them "If anyone comes to me and cannot *detach*¹ from their father and mother, and their spouse and children, and brothers and sisters, yes and from their own life too; they cannot be my disciple. And if anyone cannot bear up the weight of their yoke and come after me, they cannot be my disciple.

For which of you intending to build a tower would not first sit down and calculate the cost, whether you have enough to finish it? Lest it happens that after you have laid the foundation you are not able to *build the walls*, and everyone seeing begins to mock you saying 'This person began to build, but wasn't able to finish!'

Or what King, going to battle against another King does not first sit down and consult whether he is able with ten thousand soldiers to meet them that come against him with twenty thousand? Otherwise,

while the other is still a great way off they would send an emissary to contend for conditions of peace.

So also are those of you that cannot forsake² all you have, you cannot be my disciple."

LK 14:25b-33

1 - reads "hate", again, Hebrew extremes of 'love and hate' are used in Greek and Aramaic texts in this parable for emphasis only, 'detachment' is a better known spiritual discipline

2 - the question here is can we bear to risk one or all of our; relationships, careers, reputation, traditional obligations, and future plans

Not Peace But a Sword, Families Divided

"I have come to spread fire on the earth, and how I cannot wait¹ until it is kindled; but I have a baptism to be baptized with, and I am constrained to wait until it is accomplished.

For you should not think that I have come to bring peace on the earth. No, I did not come to bring peace, but a sword of division! For from here on, there will be five in one house; three divided against two, and two against three.

A father will be set at variance against his son, and the son against his father. A daughter against the mother, and the mother-in-law against the daughter-in-law. And a person's enemies will be those of their own household.

Anyone that loves their father or mother more than me is not worthy of me. And anyone that loves their son or daughter more

than me is not worthy of me. And anyone that does not yoke up and bear their burden and follow after me is not worthy of me.

Those that find² their life will lose it, and those that lose their life for my sake, will find it."

MT 10:34-39, LK 12:49-53, 17:33, *also Isaiah 43:2*

1 - Gospel of Thomas reads 'see how I guard it until it blazes'

2 - Luke reads "try to save their life"

Who Confesses Me

"I also say to you that whoever confesses me before others, I will also confess them before my Father who is in heaven, and the angels of God. But whoever denies me before others, I will also deny them before my Father who is in heaven, and the angels of God."

MT 10:32-33, LK 12:8-9

R3:5 Follow Me

As Yshua was going down the road a certain synagogue Administrator came running and kneeled before him asking "Good Master, what good thing should I do that I may attain eternal life?" And Yshua said to him "Why do you call me good? No one is good but God. But if you wish to enter into life, keep the Commandments." He asked him "Which ones?"

Yshua said "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, do not defraud¹.

Honor your father and mother, and, 'thou shalt love thy neighbor as thyself' [Lev 19:18]." The young man said to him "Master, all these things I have observed since my youth. What do I still lack?"

And Yshua looking at him, loved him and said "If you want to be perfect, go and sell of what you have and give to the poor, and you will have treasure in heaven. And come, take up your yoke² and follow after me." But when the young man heard that saying he went away very sad, for he had a great many possessions.

And seeing his grief, Yshua then looked to his Disciples and said "How hard it is for them that have riches to enter into the Kingdom of Heaven." And the Disciples were astonished at his words, but again he said "My children, how hard it is for them that trust in riches to enter into the Kingdom of God. Truly I say to you, that it is easier for a camel³ to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

When the Disciples heard that, they were even more astonished and said "Who then can attain eternal life?" And Yshua said "With mankind this is impossible, but not with God. For with God all things are possible."

MT 19:16-26, MK 10:17-27, LK 18:18-27

1 - dishonest business practices, slander

2 - literally translates 'stake' or 'wood'

3 - Aramaic reads 'rope'

LAW OF SELFLESS LOVE

The Golden Mean:

"Do not do unto others, as you would not have them do unto you"

The Golden Rule:

"Do unto others, as you would have them do unto you"

One is a prohibition, one is the Law of Love.

1 - Thou Shalt Love God

2 - Do Not Worship Images

3 - Honor the Name

4 - Sabbath Rests

5 - Honor Father & Mother

6 - Thou Shalt Not Kill

7 - Do Not Commit Adultery

8 - Thou Shalt Not Steal

9 - Thou Shalt Not Lie

10 - Do not Covet

MERCY

The Good Samaritan

A certain Lawyer came up to challenge him and asked "Master, what must I do to inherit eternal life?" and Yshua said to him "What is written in The Law? How do you recall it?" And the Lawyer recited to him "Thou shalt love MarYah with all your heart and with all your soul and with all your mind, and your neighbor as yourself."

Yshua said "You have answered correctly, do this and you will live eternally." But wanting to justify himself, he asked again "And, who is my neighbor?" Yshua answered in a parable:

"A certain one went down from Jerusalem to Jericho and fell among thieves which stripped him of his clothing, and wounded him, and left him half dead. And sometime later a certain Priest came down the road on that side. And when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked, and went around him.

But a certain Samaritan as he journeyed, came to where he was. And when he saw him he had compassion and went to him and bound up his wounds, anointing with oil, and wine. And he set him on his own beast and brought him to an inn and took care of him. And the next day when he departed he took out two coins and gave them to the host and said to him "Take care of him and whatever more you spend than this, when I return I will repay you."

Now which of these three do you think was a neighbor to him that fell by the brutality of the thieves?" And the man answered "The one that showed mercy on him." Then Yshua said to him "Go and do the same yourself."

LK 10:25-37, also Proverbs 24:11-12

Love Your Enemies, Bless Those Who Curse You

"You have heard it said that you should 'Love your neighbor, and hate your enemy'. But I say to you who hear, love your enemies! Bless those that curse you, do good to those that hate you, and pray for those that treat you maliciously and persecute you. And your reward will be great and you will become the Sons of the Most High, for he is kind and he makes his sun to rise on the good and on the wicked, and sends rain on the just and on the unjust.

For if you love and do good to only those who love you, what virtue is there in that? Even sinners do the same. And if you lend to those from whom you expect to be repaid, what virtue is there? Don't even Tax Collectors do that? And if you greet only your brothers in peace, what are you doing more than anyone else?

Therefore be perfect and merciful, even as your Father who is in heaven is perfect and merciful.

Judge not and you will not be judged. Condemn not and you will not be condemned. Forgive and release and you will be forgiven and released. Give and it will be given back to you, *not only* in full, but shaken, pressed down, and still overflowing will it pour into your lap¹.

For by the same standard that you measure everything against, it will be measured of you *in due respect*."

MT 5:43-48, LK 6:27-28, 32-38, *also Proverbs 24:17-18, 25:21-22*

1 - an agricultural picture of lifting the bottom of one's garment to carry produce or to catch fruit, and inspiring the expression 'it fell into my lap', Aramaic reads 'into your robe', Greek reads 'bosom'

Turn the Other Cheek

"You have heard it said: 'An eye for an eye, and a tooth for a tooth.' But I say to you, don't retaliate against evil *with evil*.¹ Rather, when someone strikes you on your right cheek, turn to them the other.

And if someone wants to sue you and take away your shirt, let them have your coat also. And whoever compels you to go one mile, go with them two. Give to everyone that asks of you and do not refuse the hopeful.

And of them that borrow from you, do not demand that your property be returned. And as you would have people do unto you, do you also the same to them."

MT 5:38-42, LK 6:29-31, *also Proverbs 20:22, 24:29*

1 - hence the expression to 'even the score'

DO NOT BEAR FALSE WITNESS

Oaths, Let Your Words Be Few

"Again, you have heard it said by those of the past that 'Thou shalt not swear *falsely*,¹ but shall perform your oath to God.'² But I say to you - do not swear; not by heaven for it is God's throne, and not by the earth for it is his footstool, and

not by Jerusalem for it is the city of the great King. Neither swear by your head for you cannot make even one *hair* black or white.

But let your word be 'yes, yes' or 'no, no' for anything more than this is of evil."

MT 5:33-37, also Proverbs 11:9

1 - implied by context, also found in a Hebrew text of Matthew

2 - Yshua paraphrases Ecclesiastes

Chapter 5: "*When you pledge an oath before God do not neglect to pay it, for he has no pleasure in the sacrifice of fools, pay that which you have vowed. It is better that you should not vow than that you should vow and not pay. Let your words be few and do not allow your mouth to sin, this is a sore evil*", inspiring the expression 'put your money where your mouth is'

DO NOT COVET, MONEY, GREED

Money, Unjust Steward

And he said to his Disciples: "There was a certain rich man who had a steward. And the steward was accused to him, that he had misused his assets. So he called him and said to him 'What is this that I hear about you? Give an account of your stewardship, for you may no longer be my steward!'

Then the steward said to himself 'What will I do? For my Master takes away the stewardship from me. I can't dig, I am ashamed to beg ... I have decided what to do ... so that when I am put out of the stewardship others might receive me into their houses of business!'

So he called every one of his

Master's debtors and said to the first 'How much do you owe to my Master?' And they said 'One hundred measures of oil.' And he said to them 'Take your bill, and quickly write down fifty!' Then he said to another 'And how much do you owe?' And they said 'One hundred measures of wheat.' And he said to them 'Take your bill and write eighty!'

And Master Yshua commended the unjust steward because he had acted shrewdly, for he said "The sons of this age are wiser than the Sons of Light are in their own generation [Mt 10:16]. And I say to you, make to yourselves friends by the use of the mammon of unrighteousness, that when it fails, they¹ may receive you into everlasting habitations.

They that are faithful in that which is least, are faithful also in much. And they that are unjust in the least, are unjust also in much. Therefore, if you have not been faithful in the unrighteous riches, who will trust you with the true? And if you have not been faithful in that which is another's, who will give you your own?

No servant can serve two masters. For they will either hate the one, and love the other; or they will hold to the one, and despise the other. You cannot serve both God and riches²."

And when the Pharisees who were covetous *for wealth* heard all these things, they bitterly ridiculed him. And Yshua said to

them "You are those who justify yourselves for the sight of other people, but God knows your hearts. For that which is highly esteemed among men is an abomination in the sight of God."

MT 6:24, LK 16:1-15

1 - or '*the Angels*'?

2 - or "*mammon*"

DO NOT COMMIT ADULTERY

Lust in the Heart

"You have heard it said by those of ancient times: 'Thou shalt not commit adultery.' But I say to you, that whoever even looks at a woman and lusts after her, has already committed adultery with her in his heart."

MT 5:27-28

DO NOT KILL

Angry With Your Brother

"You have heard them say since ancient times 'Thou shalt not kill', and 'Whoever kills is damned to Judgment'. But I say to you, that whoever *even* gets angry with their brother without just cause, is in danger of the Council. And whoever says to their brother 'You are a fool' is in danger of the Supreme Council. And whoever says 'You are despicable!' is in danger of hell fire.

Therefore if you bring your gift to the altar, and you suddenly remember that your brother has something against you, leave your offering on the table and first go and be reconciled to your brother. Then come and present your offering."

MT 5:21-24

OFFENCES

Offending a Child

Then Yshua said to his Disciples "It is inevitable that offences will come, but woe to those through whom they come. For whoever offends one of these little ones which believe in me it would be better for them that a millstone were hung about their neck and they were cast into the depth of the sea and drowned, than that they should offend one of these little ones.

For it is not the will of your Father who is in heaven that even one of these little ones should perish.

Therefore take heed that you do not despise one of these little ones, for I say to you that in heaven their angels¹ always behold the face of my Father²."

MT 18:7,10,14, MK 9:42, LK 17:1-2

1 - or possibly '*spirits*'?

2 - Matthew reads '*the face of my Father who is in heaven*'

Eye or Hand Offends You

"Woe to the world because of offences, for offences must come. But woe to that person by whom the offence comes.

Therefore, if your hand or your foot causes you to offend, cut them off¹ and throw them away, for it is better for you to enter into life crippled or maimed than having two hands or two feet and to be cast into everlasting fire.

And if your eye offends, pluck it out and throw it away, for it is better for you to enter into life with

one eye than having two eyes, to be cast into hell fire.

And again I stress, that if your right hand or your right eye offends, cut it off, it is better for you that one of your members should perish, than for your whole body to be cast into hell, where 'their worm does not die, and the fire is not quenched'²."

MT 5:29-30, 18:7-9, MK 9:43-48

1 - not to be taken literally, this is a Hebrew custom of using extremes in parables for emphasis only. It is an abomination to mutilate the body and would be an act of cruelty, not justice

2 - Yshua repeatedly refers to this phrase in his parables, found at Isaiah 66:24, 34:10, with the prefix "there shall be weeping and gnashing of teeth"

The Ten Talents

As they heard these things he continued and spoke another parable. And because he was near to Jerusalem and they thought that the Kingdom of God would immediately appear, he therefore said:

"It is as if a certain son of a Nobleman traveled to a distant country to receive for himself a Kingdom, and then he would return. So he called his servants¹ and appointed to them his wealth.

To one he gave five coins, to another two, and to another - one. To each one according to their capability, and said 'Occupy² in my place doing business until I return' and left straight away on his journey. But his citizens hated him, and they sent officials after him saying 'We will not have this man to reign over us!'

Then the one that received five coins went and traded with them, and made another five coins. And likewise the one that had two, also gained another two. But the one that had received only one, went and dug a hole in the earth, and hid their Master's money in a strongbox.

And a long time later, after having received the Kingdom, the Master of those servants came back and commanded his servants to whom he had given the money to be summoned to him; to take account of how much each one had gained.

So the one that had received five coins came and brought also the other five coins saying 'Master, you appointed to me five coins. Behold, I have gained besides them, also five more coins.' The Master said to them 'Well done good and faithful servant. You have been faithful over a few things, I will make you ruler over many things; you will now have authority over ten cities [1Chr 6:61]. Enter into the joy of your Master.' Then the one that had received two coins came up and said 'Master, you appointed to me two coins. Behold, I have gained two more coins in addition to them.' The Master said to them 'Well done, good and faithful servant. You have been faithful over a little, I will make you ruler over much; you will be over five cities. Enter into the joy of your Master.'

And when the one who had received the one coin came up and said 'Master behold your coin which I have kept locked up in a strongbox. For I feared you, knowing that you are harsh; you reap where you have

not sown, and gather where you have not strewn. And I was afraid, and went and hid your coin in the earth. Look, you have back what is yours.'

The Master said to that one 'Out of your own mouth will I judge you, wicked and slothful servant! You 'knew that I was harsh, reaping where I did not sow, and gathering where I have not strewn'. Therefore why did you not put my money with the exchangers, that when I returned I would have at least received my own plus interest?'

And he said to them that attended him 'Take the coin away from this one and give it to the one who has ten coins.' And they said to him 'But Master, they already have ten coins!' He said 'Cast the slothful servant into outer darkness, and those of my enemies that did not want me to reign over them - bring them here and slay them before me!'

For I say to you, that to everyone that has, it will be given and it will increase to them. But from them that do not have, even that which they had will be taken away from them; 'There shall be weeping and gnashing of teeth'."

MT 25:14-30, LK 19:11-27, *see also Proverbs 19:15, 22:13*

1 - Luke reads 'ten servants'

2 - KJV reads 'occupy', Greek has 'practice', Aramaic 'make trade'

Sheep Divided From Goats

"And when the Son of Man will come into his glory, and all the holy angels with him, then will he sit upon the throne of his glory. And

before him will be gathered all Nations and he will separate them one from another as a shepherd divides his sheep from the goats. And he will set the sheep on his right hand, but the goats on the left.

Then the King will say to them on his right hand 'Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you took me in. Naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.'

Then will the righteous answer him saying 'Master, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and took you in? Or naked and we clothed you? Or when did we see you sick, or in prison, and come to you?' And the King will answer and say to them 'Truly I say unto you, inasmuch as you have done it to one of the least of these my brothers, you have done it to me.'

Then he will also address those on the left hand 'Depart from me you wicked, into everlasting fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink. I was a stranger and you did not take me in, naked and you did not clothe me, sick and in prison, and you did not visit me.'

Then will they also ask him saying 'Master, when did we see you hungry, or thirsty, or a stranger, or

naked, or sick or in prison and did not minister to you?' And he will answer them 'Truly I say unto you, inasmuch as you did not do it to one of the least of these, you did not do it to me.' And these will go away into everlasting torment; but the righteous into eternal life."

MT 25:31-46

Fulfilling the Law, Not One Jot

"Do not think that I have come to undo The Law and The Prophets. I have not come to undo but to fulfill. For truly I say unto you, till heaven and earth pass away, not one jot or tittle will in any way pass from The Law until all is fulfilled.

Therefore, whoever diminishes one of the least of the Commandments and teaches others to do so, they will be considered the least in the Kingdom of Heaven. But whoever will do and teach them, they will be considered great in the Kingdom of Heaven. For I say to you, that unless your righteousness exceeds that of the Scribes and the Pharisees,¹ you will not in any way enter into the Kingdom of Heaven.

The Law and The Prophets were up to the time of John, and since then the Kingdom of God is preached and everyone presses in to enter into it. It would be easier for heaven and earth to pass away than for one tittle of The Law to pass away."

MT 5:17-20, LK 16:16-17

1 - who seemed very pious outwardly

R3:6 Narrow is The Way

Then someone asked him "Are there only a few that will have eternal life?"

And he said to them all "All things whatsoever that you would want people to do to you, do you also to them, for this is The Law and The Prophets! Strive to enter in at the straight gate. For wide is the gate and broad is the way that leads to destruction, and there are many who go in there.

But straight is the gate and narrow is the way that leads to eternal life, and I say to you that there are few who find it."

MT 7:12-14, LK 13:23-24a

Master Master!

"Many will seek to enter in, but not everyone who calls me 'Master Master' will be able to enter into the Kingdom of Heaven, only they that do the will of my Father who is in heaven.

For as soon as the Master of the house has climbed down from securing the door, they will begin to knock at the door and say 'Master Master! Open to us!' But he will answer 'I don't know you, or where you are from.' Then they will say 'We ate and drank with you, and you taught us in our streets.' And he will still say 'I tell you, I don't know you or where¹ you are from!'

And many will say 'Master Master, did we not prophesy in your name, and cast out demons in your name, and do many wonderful miracles in your name?' And then I will eternally declare to them 'I never

knew you. Depart from me, all you workers of iniquity!"

"There will be weeping and gnashing of teeth' when you see Abraham Isaac and Jacob, and all the Prophets, in the Kingdom of God while you yourselves are thrown out. And people *of the nations* will come from the east and west, and from the north and south, and will sit down in the Kingdom of God. For behold, there will be some who were last which will be first, and there will be some who were first which will be last."

MT 7:21-23, LK 13:24b-30

1 - *what 'school' or 'Way'*

Build on Solid Rock

"How is it possible that you can call me 'Master Master' yet not do the things I say? Therefore whoever comes to me and hears these sayings of mine and does them, I will show you who they are like; they are like a wise person who built a house, who dug deep and laid the foundation upon a rock. And when the rains came, a flood arose, and the winds blew and vehemently shook it, but it did not fall for it was founded upon a rock.

But whoever hears these sayings of mine and does not do them, they are like a foolish person who built their house without a foundation - upon the sand! And the rains came, and a flood arose, and the winds blew and vehemently shook that house, and it immediately fell. And it's destruction was complete."

MT 7:24-27, LK 6:46-49

CROSSING INTO JERICHO

R3:7 Tell That Fox Herod!

That same day some of the Pharisees approached him saying "Get out of here! For Herod will kill you!" And he said to them "Go and tell that fox 'Behold! I cast out demons and I do cures today and tomorrow. And the third day I will be perfected¹.' Nevertheless, I must walk¹ today tomorrow and the next day, for it cannot be that a prophet perishes outside of Jerusalem" [Ex 19:10-11, Josh 2:2,16, Hos 6:2].

LK 13:31-33

1 - *Aramaic has 'finished' and 'work'*

R3:8 Zaccheus Tax Collector

They entered Jericho, and passing through *the entrance* behold, there was a man named Zaccheus who was the Chief among the Tax Collectors who was rich. And he wanted to see who Yshua was but he was short of stature and couldn't see above the crowd. So he ran ahead and climbed up into a sycamore tree to see him as he passed.

And when Yshua came to that place, he looked up and saw him and said "Zaccheus, hurry and come down. For I should stay at your house today!" And he hurried down and received him joyfully. But when everyone saw this they criticized, saying that he had gone in to be a guest with a man that was a sinner.

And Zaccheus stood up and announced "Behold Master, I give half of my fortune to the poor. And if I have falsely taken more from anyone, I restore it fourfold!" [Prov

6:30-31]. And Yshua said of him "Salvation has come to this house today, as he is also a son of Abraham. For the Son of Man has come to seek and to save that which was lost."

As they departed from Jericho *the next day* a great multitude followed him.

MT 20:29, MK 10:46a, LK 19:1-10

BETHPHAGE & BETHANY

R3:9 On a Donkey's Colt

Then they came near to the cities of Bethphage and Bethany at the Mount of Olives. And Yshua sent two of his Disciples saying to them "Go into the next village and as you enter you will immediately find a donkey tied, and a colt with her upon which no one has ever ridden. Untie the colt and bring it to me.

And if anyone asks why you untie it, you should say this to them 'The Master needs it'. And they will immediately send them *with you*." All this was done that it would be fulfilled which was spoken by the Prophet saying 'Tell the daughter of Zion, Fear not, your King comes to you. Meek, and sitting upon a donkey, a colt, the foal of a donkey'. [IKi 1:33-37, Job 11:12, Zech 9:9-10, Hos 10:11]

And the Disciples did as Yshua instructed them and found it just as he had said it would be: Coming to a *house* where two roads met they found the colt tied outside the door and as they were untying the colt the owner asked them "Why are you untying the colt?" and they

said "The Master has need of it." So they brought the donkey and the colt to Yshua, putting their garments over the colt and they set Yshua upon it.

MT 21:1-7, MK 11:1-7, LK 19:29-35, JN 12:14-15

MEANWHILE IN JERUSALEM

R3:10 Overview 2

In Jerusalem the Judeans searched for him at the Feast and said "Where is he?" And there was also much disputing *and division* among the people concerning him, for some said "He is a good man" while others said "No, he deceives the people". However no one spoke openly of him for fear of the Judean *Pharisees*.

JN 7:11-13

R3:11 O Jerusalem Jerusalem!

And when he had come near, he beheld the city and wept over it saying "If only you had known that at last your day had come, the things for your peace! But now they are hidden from your eyes.

For the days will come upon you that your enemies will cast a trench around you and completely surround you and block you on every side. And will demolish you level with the ground; as well as your children within you [Ps 137:7-9, 122:6-9].

And they will not leave in you even one stone upon another - all because you did not discern the time of your Visitation.

Oh Jerusalem, Jerusalem, who kills the Prophets and stones

those that are sent to you. How often I have wanted to gather your children together, just as a hen broods her chicks under her wings. But you would not *have it* [Ps 91:4, Jer 13:11].

Behold, your house is left desolate. And truly I say to you that you will not see me again after this, until it comes to pass when you will say 'Blessed is he that comes in the name of MarYah!.' [Ps 118:26, 129:8]

And when he had finished speaking, he went on, ascending up to Jerusalem.

MT 23:37-39, LK 13:34-35, 19:28, 41-44

BETHANY

R3:12 Blind Bartimaeus

And it came to pass as he was approaching *from Bethany*¹ a certain one² who had been blind since birth, Bartimaeus the son of Timaeus, sat by the road side begging. And hearing the multitude pass by he asked what it meant, and they told him that Yshua of Nazareth was passing by. And he cried out saying "Yshua, son of David have mercy on me!" And those who had gone ahead rebuked him that he should hold his peace, but he cried out all the more "Son of David, have mercy on me!"

And Yshua stopped and commanded that he be brought to him. His disciples asked him "Master, who sinned, this man or his parents that he was born blind?" And Yshua said "Neither this man has sinned, nor his parents. But it is

so, that the works of God should be revealed through him.

I must work the works of him that sent me while it is day, for the night comes when no one can work. As long as I am in the world, I am the Light of the world."

And they called to the blind man saying "Be of good cheer, arise! He calls for you." And throwing off his garment, he got up and came to Yshua. And when he was brought near Yshua asked him "What is it that you want me to do for you?" And he answered "Master, that I may receive my sight."

When he had said this, Yshua spat on the ground and made clay from the spit and anointed the eyes of the blind man with the clay, and said to him "Receive your sight! Your faith has made you whole. Go wash in the pool of Siloam³." (Which is interpreted 'sent'.)

And he went and washed, and immediately received his sight and came back again seeing and glorifying God.

MT 20:30-34, MK 10:46-52, LK 18:35-43, JN 9:1-7

1 - both Matthew and Mark agree it was after leaving Jericho that they encountered Bartimaeus, just before the ascent into Jerusalem; Bart would be able to walk to Jerusalem from Bethany as it was a "sabbath's day journey - 15 furlongs" and return to meet them

2 - Matthew 20 has "two blind men"

3 - Pool of Siloam plays a great part in the water libation ceremonies of the Feast of Tabernacles; this hints of the 1st day of this Feast

ENTERING JERUSALEM

R3:13 Triumphant Entry

Bartimaeus then returned and joined the procession that followed Yshua along the way, and all the people when they saw him restored to sight gave praise to God.

And many people that had come to the Feast heard that Yshua was coming into Jerusalem, *and they* took branches of Palm trees and went out to meet him. So that a very great multitude went ahead of him and behind him [Josh 6:8-10,13] laying their mantles out on the road before him, and cutting branches from palm trees *waving*¹ them along the way. And they cried out with a mighty voice ahead and behind [Ps 139:5, Micah 2:12-13], for all the mighty works they had seen:

"Hosanna! Blessed is he that comes in the name of MarYah, the Son of David, the King of Israel! Blessed is the Kingdom of our Father! Peace in Heaven and glory in the highest!" [Ps 118:25-26]

These things his Disciples did not understand at the time, but after Yshua was glorified, then they remembered that these things were written of him and that they had done these things to him [IKi 1:33-48].

MT 21:8-9, MK 10:52b, 11:8-10, LK 18:43, 19:36-38, JN 12:12-13,16

1 - the waving of the Lulav includes striking them on the ground, Greek reads 'casting', Aramaic reads 'spreading them on the way' or 'along the way' or 'on the road'

** Psalm 68:24-35 hints of this procession*

JERUSALEM 1ST DAY OF THE FEAST

R3:14 Stones Would Shout

Once he had arrived and come into Jerusalem all the city was moved, saying "Who is this?" And the multitude said "This is Yshua the Prophet of Nazareth of Galilee!"

Then when the Chief Priests and Scribes saw the astonishing things he did, and the children crying out in the Temple saying 'Hosanna to the Son of David!' they were very displeased, and said to him "Do you hear what they are saying!?" And Yshua replied "Yes; have you never read 'Out of the mouths of babes and nursing infants, you have perfected¹ praise!'" [Ps 8:2, 149:1-6]

And some of the Pharisees that were among the multitude said to him "Master, rebuke your Disciples!" And he said to them "I tell you, that if these would hold their peace, then the stones² would immediately cry out!" [Hab 2:11, Prov 11:10]

MT 21:10-11, 15-16, LK 19:39-40

1 - Aramaic reads 'fashioned'

2 - prophetic of future archeological finds?

R3:15 Whole World Follows!

Then the Pharisees said to all of them *in the Council*: "Do you see how you prevail nothing? Behold, the whole world is following after him!" [IKi 1:41,49, Josh 5:1-5,7] For there were certain Greeks among the *multitude* that had come up to worship at the Feast.

JN 12:19-20

R3:16 Bartimaeus Interrogated

When the neighbors of Bartimaeus that had seen him before when he was blind *saw him restored*, they said "Isn't this he that sat and begged?" Some said "This is him!" Others said "It looks like him." And he said "It is me!"

So they asked him "How were your eyes opened?" And he told them "A man that is called Yshua made clay¹ and anointed my eyes, and told me to go to the pool of Siloam and wash. And I went and washed, and I received my sight!" Then they asked him "Where is he?" And he said "I don't know."

And he that was formerly blind was brought to the Pharisees. And it was the Sabbath when Yshua made the clay and opened his eyes.

Then he was asked by the Pharisees how he had received his sight and he said to them "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said "This man is not of God because he doesn't keep the Sabbath." Others said "How can a man that is a sinner do such miracles?" And there was a division among them.

They asked the blind man again "What do you say of him, since he has opened your eyes?" He said "He is a Prophet." But the Judeans would not believe that he had been born blind and received sight until they spoke to his parents.

So they summoned his parents and they asked them "Is this your son who you say was born blind?

How then does he see now?" And his parents answered "We don't know, nor do we know who has opened his eyes. He is of age - ask him. He will speak for himself."

They said this because they were afraid of the Judeans, for the Judeans had already *decreed* that if anyone confessed that Yshua was the Messiah they would be expelled from the synagogue.

Then they called Bartimaeus again and said "Give God the praise - but we know that this man is a sinner." And he answered "Whether he is a sinner or not I don't know. But one thing I do know; that before I was blind, and now I see!"

Then they asked him again "What did he do to you, how did he open your eyes?" He said "I have told you already and you won't listen, why do you want to hear it again - do you also want to be his Disciples?"

Then they were furious with him and said "You are his Disciple but we are Moses' Disciples! We know that God spoke to Moses but we do not know where he is from!" And the man said to them "Why this is an incredible thing, that you don't know where he is from and yet he has opened my eyes. For we know that God doesn't hear sinners but if anyone is a worshipper of God and does his will, he hears them! [Prov 28:9]

Not since the world began has it ever been heard of that anyone opened the eyes of one who was born blind. If this man were not of

God he couldn't do this thing!"

Then they said to him "You were altogether born in sins and do you teach us?" And they expelled him.

Then Yshua heard that they had expelled him and when he had found him, he said to him "Do you believe in the Son of God?" He said "Who is he Master that I may believe in him?" And Yshua said to him "You have seen him, and it is he that talks with you." And he said "Master I believe!" And he worshipped him.

JN 9:8-38

1 - a 'work' not to be done on the Sabbath

R3:17 Blind Leaders of Blind

Yshua said "This is the Judgment of this world; I have come that they which do not see, might see. And that they which see, might be made blind." And the Pharisees which were there heard those words and said to him "Are we blind also?" And Yshua said to them "If you were blind, you would have no sin, but now you say 'we see' therefore your sin still stands."

Then when his Disciples came to him they said "Did you know the Pharisees were offended after hearing this saying?" But he answered "Every plant which my Heavenly Father has not planted will be uprooted. Leave them be, they are blind, blind leaders of the blind. And if the blind lead the blind they will both fall into a ditch." [Eze 17:8-10, Ps 73, Eccl 10]

MT 15:12-14, LK 6:39, JN 9:39-41

2ND TIME IN JERUSALEM

Once again in Jerusalem, Yshua came into the Temple and began to teach the people the good news of the Kingdom:

MT 21:23a, MK 11:27a, LK 20:1a

The Marriage Feast

"The Kingdom of Heaven is like a certain King who arranged a marriage for his son and made a great Marriage Feast. And he sent out his servants to call the many that were invited, but they all refused. The first saying 'I bought a piece of ground and it is required that I must go and see it; please excuse me.' And another said 'I bought five yoke of oxen and I must test them right away; please excuse me.' And another said 'I have just married, therefore I cannot come.'

Again, he sent out other servants saying 'Tell those who are invited: Behold, I have prepared the dinner; my oxen and fatlings are already killed, all things are ready - come to the Marriage Feast!' But they made light of it, and went about their work; one to their farm, another to their store, and others took his servants and treated them spitefully and slew them. And when the King heard of it he was furious. And he sent out his armies and destroyed those murderers, and burned up their city.

Then he said to his servants 'The Marriage Feast is ready but those who were invited were not worthy. Therefore go quickly into

the city markets and gather everyone together, as many as you can find, and invite them to the Marriage Feast!' And the servants *returned and* said 'Master, it is done as you have commanded, and there is still yet room.' And so he said to his servants 'Go out into the highways and hedges and bring here the poor, and the maimed, and the lame, and the blind, and compel them to come in to the Marriage Feast; that my house may be filled! For I say to you, that none of those which were invited will taste of my supper.'

So those servants went out to the highways and gathered together all, both bad and good, as many as they could find. And the Marriage Feast was furnished with guests. And when the King came in to see the guests he saw someone there who did not have on a wedding garment, and he said to them 'Friend, how did you get in not having a wedding garment?' And they were speechless. Then the King said to the servants 'Bind this one hand and foot, and take them away and cast them into outer darkness.'

'There shall be weeping and gnashing of teeth'; for many are called, but few are chosen."

MT 22:1-14, LK 14:16-24

The Ten Virgins

"The Kingdom of Heaven will be like the ten virgins who took their lamps and went out to meet the Bridegroom. Five of them were wise, and five foolish. Those who were foolish took their lamps but

took no oil with them; whereas the wise took vessels of oil along with their lamps.

While the Bridegroom tarried, they all slumbered and slept. And at midnight the alarm was sounded: 'Behold! The Bridegroom comes! Go out to meet him!' Then all the virgins arose and lit their lamps. And the foolish said to the wise 'Give us some of your oil, for our lamps have gone out'. But the wise answered 'There might not be enough for us and you. So go instead to them that sell, and buy oil for yourselves'.

And while they went to buy the Bridegroom came, and they that were ready went in with him to the Marriage Feast - and the door was locked. Later, when the other virgins came, they said 'Master, Master, open to us!' But he answered 'Truly I say unto you, I do not know you'.

Therefore keep watch! For you know neither the day nor the hour. Let your loins be girded, and keep your lamps burning. And be like ones that are expectant for their Master's return from the Marriage Feast. That when he arrives and knocks, they may open to him immediately.

Blessed are those servants who when the Master returns he finds them watching. Truly I say unto you, that he will put on his apron and seat them to dine, and he will attentively serve them.

And if he should come in the second watch, or even in the third watch, and still find them watching;

those are exceptional servants. And you know this, that if the head of the house knew what hour the thief was coming they would have watched and would not have permitted their house to be broken into. Therefore, you also be ready, for the Son of Man may arrive when you least expect." MT 24:42, 25:1-13, LK 12:35-40

The Faithful & Wise Servant

Then Peter asked him "Master, do you speak this parable just to us or to everyone?" And Yshua said "Who then is that faithful and wise steward whom the Master will make the Chief steward over his household to apportion the food at the proper time? Blessed is that servant, who when their Master returns will find them so doing; they are esteemed. Truly I say unto you, that he will promote them to Chief over his entire estate.

But, if that servant thinking evil in their heart says 'My Master delays his coming' and begins to smite the menservants and handmaidens, and to eat excessively and drink to be drunk. And if the Master of that servant comes in a day that they do not expect him, or in an hour that they are not prepared - he will cut their portion in half and will appoint them what is due to the hypocrites. 'There shall be weeping and gnashing of teeth'.

And that servant who knew their Master's will but did not prepare, nor did according to his instructions, will be beaten with many stripes. Whereas that servant

who did not know their Master's will and did deeds worthy of stripes, will be beaten with fewer stripes.

For to whomever much is given, much will be required. And to whomever much is committed, more will be asked in return." MT 24:43-51, LK 12:41-48

Insignificant Servants

"And which of you who having a servant plowing, or feeding the livestock, would say to them when they have come in from the field 'Come right in and sit down to eat' Rather, wouldn't you say 'Change your clothes, make my dinner and serve me. Then after I have eaten, you may eat'?

And does the servant expect any gratitude for doing the things they are ordered to do? I surely don't think so. So it should be with you also, when you have done all the things commanded you, you should say 'We are insignificant¹ servants, we have only done that which was our duty to do.'"

LK 17:7-10 also Proverbs 19:10

1 - KJV reads 'unprofitable', Greek has 'of no use', Aramaic has 'idle'

R3:18 I Am the Sheep Gate

"Truly truly I say unto you, the one that does not enter by the gate into the sheepfold but climbs up some other way, that one is a thief and a robber. But the one that enters in by the gate¹ is the Shepherd of the sheep. To him the keeper opens, and the sheep hear his voice and he calls his own sheep by name and leads them out.

And when he leads forth his own sheep he goes before them and the sheep follow him, for they know his voice. But a stranger they will not follow, they will flee from him for they do not know the voice of the stranger."

Yshua spoke this parable to them but they did not understand what he was saying. Then Yshua spoke to them again:

"Truly truly I say unto you, I am the gate of the sheep. All that have come before me are thieves and robbers, for the sheep² did not hear them.

I am the gate and if anyone enters in through me they will be saved, and will go in and out and find pasture. But when he that is hired, (who is not the Shepherd and whose sheep are not his own) sees the wolf coming, he leaves the sheep and flees. And the wolf attacks and scatters the sheep.

The hired³ man flees because he is hired and doesn't care about the sheep. I am the good Shepherd and I know which are my sheep and my sheep know me, just as the Father knows me and I know the Father, and I lay down my life for the sheep.

The thief comes only to steal and to kill and to destroy but I have come that they might have life, and that they might have it abundantly. I am the good Shepherd, the good Shepherd gives his life for the sheep.

This is why my Father loves me, because I lay down my life that I might take it *up* again. No one takes it from me, I lay it down by my own will for I have the authority⁴ to lay it

down and to take it up again, for I have received this commandment from my Father.

And I have other sheep⁵ which are not of this fold that I must also bring, and they will also hear my voice *so* that there will be one fold and one Shepherd."

There was again a division among the Judeans because of these sayings. And many of them said "He has a demon and is mad, why listen to him?" Others said "These are not the words of someone that has a demon. Can a demon open the eyes of the blind?"

JN 10:1-21

1 - a reference to his entrance that day through the Eastern Gate, aka the Sun Gate, aka the Sheep Gate

2 - could be a reference to the Essenes, or Nazarenes of Galilee, who didn't follow the Pharisees

3 - a reference to Herod and the Priesthood whose positions were obtained through bribery, the 'corrupt Priesthood' the Essenes stopped following when they removed to Qumran

4 - or "choice/the power to choose"?

5 - Jacob's speckled sheep, Ps 107:41

R3:19 Baptism From Heaven?

And on one of those days as he was teaching and preaching in The Temple, the Chief Priests and Scribes and the Elders of the people came to confront him, and they asked him "Tell us, by what authority do you do these things, and who is it that gave you this authority?"

And Yshua said to them "I will also ask of you one thing, which

if you answer me, I will in return tell you by what authority I do these things: The baptism of John, where was it from - from heaven or from man?" And they reasoned among themselves saying "If we say 'from heaven' he will say to us 'then why didn't you believe him?' But if we say 'of man' we are in danger of being stoned by the people, for everyone believes that John really was a Prophet." So they answered "We can't tell where it was from."

And Yshua replied "Then neither will I tell you by what authority I do these things. But what do you think? A man had two sons, and he came to the first and said 'Son, go work today in my vineyard.' And the son said 'I don't want to.' But later, he changed his mind and went. Then he came to the second and said the same, and he answered 'Yes Sir!', but he never went. Which of the two did the will of the father?" They said to him "The first."

And Yshua said to them "Truly I say to you, that Tax Collectors and harlots will enter the Kingdom of God before you. For John came to you *preaching* The Way of Righteousness and you would not believe him, but the Tax Collectors and harlots believed him. And after you had seen¹ you *still* did not repent that you should believe in him even then." [Ps 78:31-32]

MT 21:23-32, MK 11:27-33, LK 20:1-8

1 - referring to his martyrdom

The Vineyard Laborers, the Last will be First

"For the Kingdom of Heaven is like one who is a landholder who went out early in the morning to hire laborers to work in his vineyard. And when he had agreed with the laborers for a dollar a day, he sent them into his vineyard.

Then he went out about the third hour and saw others standing idly in the marketplace, and said to them 'You go also into the vineyard and whatever is right, I will give you.' And they went their way to the vineyard. Again he went out around the sixth and ninth hour, and did the same.

And at about the eleventh hour he went out, and still found others standing idle and said to them 'Why do you stand idle all day?' They said 'Because no one has hired us.' He said to them 'You go also to my vineyard, and whatever is right you will receive.'

So when evening had come the Master of the vineyard said to his steward 'Call the laborers and give them their pay, beginning from the last to the first.' And when they that were hired at the eleventh hour came, each received a dollar. And likewise each one after received a dollar.

But when the first came, they supposed that they should have received more, but they also received each one a dollar. And when they received their pay they complained to the Landlord saying 'These last ones have worked only one hour, and you have made them equal to us

who have done most of the work in the heat of the day!

But he answered one of them and said 'Friend, I don't do you any wrong, for didn't you agree with me for a dollar? Take what is yours and go your way, for I desire to give to the last just as I have to you. Is it not lawful for me to do what I wish with what is mine? Is your eye evil, because I am good?'

So the last will be first, and the first *will be* last. For many are called but few are chosen."

MT 19:30, 20:1-16, MK 10:31

R3:20 Fruitless Fig Tree

He also spoke this parable: "A man had a fig tree planted in his vineyard and he came and looked for fruit on it, but found none. Then he said to the pruner of his vineyard 'Behold, I have come looking for fruit on this fig tree for the last three years and I never find any. Cut it down, why should it take up this space?'

And he said to him 'Master, leave it another year¹ till I dig around it and fertilize it, and see if it bears fruit next year. But if not; then you can cut it down!."

LK 13:6-9

1 - Yshua's 77 Weeks

R3:21 The Vineyard & The Son

"Listen to another parable! There was a certain Landlord which had planted a vineyard and hedged it all around, and dug a winepress in it, and built a tower. And he leased it out to caretakers and went far away to another country for a long time.

And when the season for the harvest of the fruit drew near, he sent a servant to the caretakers so they could give him his portion of the fruits of the vineyard. But the caretakers captured him, and beat him, and sent him away empty-handed. And again he sent another servant to them, and they cast stones at him and wounded him in the head, and sent him away shamefully handled. Still again he sent another, and him they killed. And many others; beating some, stoning some, and killing some.

Then finally the Master of the vineyard said 'What should I do?' And still having a Son, he also sent his One Beloved Son, saying to himself 'It may be that they will respect my Son when they see him.'

But when the caretakers saw the Son, they reasoned amongst themselves saying 'This is the heir, come on, let's kill him and the inheritance will be ours!' [Ps 83:12]. And they captured him and cast him out of the vineyard, and killed him.

Therefore, when the Landlord of the vineyard returns, what will he do to those caretakers? He will come and miserably destroy those wicked ones, and will give the vineyard to other caretakers [1Sam 15:28] who will render to him the fruits in their season." [2Chr 7:20-22]

And when the Chief Priests and Pharisees heard his parable they understood that he spoke against them, and they said "Certainly not!" Yshua looked at them and said "Have you never read this that is

written in the scriptures? 'The stone which the builders rejected has become the head of the corner, this is of MarYah's doing and it is marvelous in our eyes' [Ps 118:22-23].

Therefore I say to you, the Kingdom of God will be taken from you and given to a nation bringing forth the fruits thereof. And 'whoever will fall upon¹ that stone will be broken, but on whomever it will fall; it will grind him to powder'. [Is 8:14-15]

And they wanted to seize him at that very moment, but they feared the multitude because they considered him to be a prophet. So they left him and went their way.

MT 21:33-46, MK 12:1-12, LK 20:9-19

1 - or 'stumble over'

R3:22 Not One Stone

When Yshua came out of the Temple his Disciples came to show him all the buildings of the Temple saying "Master see what incredible stones, and what buildings there are and how it is adorned¹ with gifts!" [Ps 48:12-13]

And Yshua said to them "Do you see all these great buildings? Truly I say to you, the day will come in which there will not be one stone left upon another that will not be thrown down."

MT 24:1-2, MK 11:11a, 13:1-2, LK 21:5-6

1 - Greek reads 'adorned with gifts', Aramaic reads 'with offerings adorned', typically at the Feast of Tabernacles the Temple would be "adorned" with gold baskets of fruit (the offerings) and the branches of "the 4 species of Trees". At the time of Herod the Temple, as he was refurbishing it, is reported to have been covered in gold in places, and possibly

with gemstones. Although the "feat" of his accomplishment of this re-building was in the use of giant stones and marble

Daniel's Prophecy

"And when you see the sign of the abomination of desolation spoken of by Daniel the Prophet erected in the Holy Place, let them that read make the connection to that which was spoken by him. And in that day let those who are in Judea flee to the mountains, and those who are in Jerusalem let them get out. And do not let those who are in the towns outside of it, go into it.

And anyone that is on the housetops, let them not come down to get anything out of their house. And anyone that is in the field let them not go back to pack their clothes. Let them not look back - remember Lot's wife!

And woe to those who are with child and are nursing infants in those days. And pray that your flight is not in winter, nor on the Sabbath, for those days will be a time of great tribulation in the land and wrath¹ upon this people such as has never been since the creation of the world up to this time, nor ever will be again.

When you see Jerusalem surrounded with armies, then know that its destruction is near. And they will fall by the edge of the sword and will be taken captive into all Nations. And then Jerusalem will be taken over² by the Gentiles until the appointed time of the Gentiles has been fulfilled. For those are the days

of vengeance, when all things which are written may be completed.³

And unless MarYah shortens those days, no one would survive⁴. But for the sake of the elect whom he has chosen, those days will be shortened. But be aware and watch! For I have forewarned you of all these signs beforehand."

MT 24:15-22, MK 13:14-20, LK 17:31-32, 21:20-24

1 - bowl of wrath, bad karma

2 - Greek and Aramaic read 'trodden down' and 'trampled'

3 - the final fulfillment of Daniel's prophecy cannot be 'completed' until the fulfilling of the 'times of the Gentiles' not restricting this prophecy to 70 AD alone, it also speaks of the End Times

4 - the bowl of wrath is tipped out at intervals, otherwise if it was allowed to accumulate until the End, no flesh could survive it's outpouring

BETHANY*

2ND & 3RD DAY OF THE FEAST

R3:23 Withered Fig Tree

And as the evening approached, he went out to Bethany with the twelve and they lodged there.

And a certain woman named Martha received him into her house. She had a sister called Mary who sat at Yshua's feet and listened to his Words. But Martha was encumbered with much serving and came to him and said "Master, don't you care that my sister has left me to serve alone? Ask her to help me." And Yshua said to her "Martha, Martha, you are attentive and busy with many needful things, but there is one thing

that is vital, and Mary has presently chosen for herself that one good thing which will not be taken away from her."

The next morning coming from Bethany he was hungry, and seeing a fig tree down the road having leaves, he went to it looking to find some *fruit* on it. But when he came to it he found nothing but leaves on it for the time of *those* figs was not yet. And Yshua said to it "From now on let no one find fruit on you ever again." And his Disciples heard it. [Job 15:33-35]

They went on towards Jerusalem, not leaving the city till the evening. And the *next* morning returning to the city, as they passed by they saw that the fig tree had immediately dried up from the root, and they marveled. Peter reminded him saying "Master, look how soon the fig tree has withered away!" [Jude 12-13, Joel 1:17]

And Yshua said to them "Truly I say to you, if you have faith and do not doubt, you will not only do this miracle to a fig tree. But if you have faith and do not doubt in your heart but will believe that those things which you say will happen, you will say to this mountain 'Be removed and be cast into the sea!', and you will have whatever you say.

For I say to you, anything at all that you may desire, when you ask in prayer believing you will receive, it will be done." [Prov 13:12] MT 21:17-22, MK 11:11-14, 19-24, LK 10:38-42
* it would be after this point that Yshua would no longer travel to Bethany but was able stay on the Mount of Olives in

*the midst of the crowds who tabernacled
there at this late summer Feast, not in
the cool wet spring season of Passover*

JERUSALEM MIDDLE OF THE FEAST

R3:24 Overview 3

Now around the middle of the Feast, Yshua went up into The Temple to teach during the day and all the people came early in the morning to him to hear him [Jer 29:19]. While at night he went out and stayed on the Mount that is called Olives.

And in the Temple he spoke at the Treasury, yet no one laid hands on him for his hour had not yet come.

LK 21:37-38, JN 7:14,30, 8:1-2,20

THE TEMPLE TREASURY

R3:25 Widow's Mite

As Yshua sat near the Treasury he watched the people tossing in their offerings. And many who were rich were tossing in a great deal. Then he also saw a certain poor widow come, and she tossed in two small coins.

And he called his Disciples and said to them "Truly I say unto you, that this poor widow has given more than anyone else who has deposited into the treasury, for all of them have given out of their abundance to the house of God, but she out of her destitution. She has given all that she had of her living." [Prov 29:7, 2Chr 24:1-14]

MK 12:41-44, LK 21:1-4

R3:26 Blow a Trumpet

And he said "Take heed that you don't perform charity in the view of others. Otherwise you will have no reward from your Father who is in heaven. Therefore when you do acts of charity, don't sound a trumpet before you as the hypocrites do; in the synagogues and in the streets, that they may gain peoples' admiration. Truly I say to you, that is their reward.

But you, when you give, don't let your left hand know what your right hand is doing; that your giving may be in secret. And your Father, who sees in secret, he will reward you openly. [ISam 16:7, IChr 29:17, Ps 75:4-5]

Give to everyone that asks of you and do not refuse the hopeful [Prov 21:26]. And of them that borrow from you, do not demand that your property be returned. And as you would have people do to you, do you also the same to them."

MT 6:1-4, 5:42, LK 6:30-31

R3:27 You are the Light!

"You are the light of the world! A city that is set on a hill cannot be hidden. And no one when they light a candle puts it under a basket, or hides it under a bed; but they set it on a lamp-stand so that they who enter in may see, and it gives light to all that are in the house.

Let your light so shine before others that they may see your good works and glorify your Father who is in heaven [Prov 4:13-18]. For there is nothing hidden that will not be

exposed, neither is there any secret that will not be brought out into the open and spread abroad. [Prov 26:26]

The light of the body is *filtered through the lens of the eye*, therefore if your eye¹ is clear your whole soul² will be full of light. But when your eye¹ is evil your soul² will be full of darkness. Take heed then, that the light you are filled with is not *filtered* through darkness, for if it is, how entirely encompassing that darkness is. [Prov 28:22]

And if your eye is completely clear, having no part darkened, then your whole body will be completely enlivened with light. Just as the flame through the clean lens of an oil lamp brightens *the entire room* for you. [Prov 13:9, 15:30, 22:9]

If anyone has ears to hear, let them hear!"

MT 5:14-16, 6:22-23, MK 4:21-23, LK 8:16-17, 11:33-36

1 - *your perspective*

2 - *text reads literally 'body'*

* *traditionally an 'evil eye' spoke of a lack of generosity and mercy*

R3:28 Judge Rightly

And the Judeans marveled saying "How could this man know the scriptures having never been taught?"¹ [Isa 50:4]

Yshua answered them "My doctrine is not mine but his that sent me. If anyone would do his will they would know whether the doctrine is of God or if I speak from myself [Ps 119:99-100, Prov 4:3-4].

He that speaks from himself seeks his own glory [Prov 25:27], but

he that seeks the glory of him that sent him, that one is genuine with no self-interest at heart. Didn't Moses give you the law, yet none of you keep the law? Why do you go about to kill me?"

They answered "You have a demon, who goes about wanting to kill you?"

And Yshua answered to them "One work have I done on the Sabbath and all of you are outraged. However, Moses gave circumcision to you and you circumcise a man on the Sabbath, not that it is of Moses but of the Fathers.

Therefore if a man receives circumcision on the Sabbath and yet The Law of Moses is not broken, why do you criticize me because I have made a man every bit whole on the Sabbath? Do not judge irrationally, but judge with righteous judgment." [Zech 7:9-12, Isa 11:2-5]
JN 7:13-24

1 - *probably sarcastically, criticizing his School of thought - the Nazarenes*

R3:29 Adulterous Woman

And the Scribes and Pharisees brought a woman caught in adultery to him, and when they had set her in the midst they said to him "Master, this woman was caught in Adultery, in the very act. Now Moses in The Law commanded us that such a one should be stoned, but what do you say?"

This they said tempting him, that they might have something to accuse him of. But Yshua stooped down and with a finger wrote in the dust. And when they continued to

ask him, he stood up and said to them "He that is without sin among you, let him be the first to cast a stone at her." And again he crouched down and wrote in the dust.

And they that heard it, being convicted by their conscience, went out one by one, beginning with the eldest to the last. Until Yshua was left alone with the woman standing in the center. When he stood up he saw no one but the woman and he said to her "Woman, where are all of your accusers? Has no one condemned you?"

She said "No one, Master." And Yshua said to her "Neither do I condemn you. Go and sin no more." JN 8:3-11 **this event not in the Aramaic*

R3:30 Where is Messiah From?

Then some of the men of Jerusalem said "Isn't this he who they want to kill? But look! He boldly speaks openly and they say nothing to him [Prov 28:1]. Do the Rulers know that this is indeed the Messiah? Yet we know where this man is from, but when Messiah comes - no one knows where he is from!"

When the Pharisees heard that the people murmured such things concerning him they sent the Chief Priest's Guards to take him.

Then Yshua cried out in The Temple as he taught: "You know both who I am and where I am from? I have not come on my own, but he that is true has sent me. You don't know him but I know him, for I am

from his presence, and he has sent me."

JN 7:25-29, 32

R3:31 Lifted Up

Then Yshua said to them "When you have lifted up the Son of Man, then you will know that I am [Eze 7:21-27, 12:14-15, 14:3-8], and that I do nothing of my own accord. Only as my Father has instructed me, that is what I speak and what I quote. And he that sent me is with me and has not left me alone, for I always do the things that please him. And I know that his instruction is to eternal life!"

The people said to him "We have heard out of The Law that Messiah will stay forever, so why do you say 'The Son of man will be lifted up'? Who is this Son of man?" [Prov 30:4, Ps 80:17]. And he said "No one has ascended to heaven except those who have descended from heaven [Prov 30:4] - The Son of Man has come down from heaven. And Just as Moses lifted up the serpent in the wilderness, even so The Son of Man will be lifted up so that all who believe in him will not perish, but have eternal life. And I, when I am lifted up from the earth, I will draw all people to me." [Ps 69:29, 91:14]

(This he said signifying what death he would die. For God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish but have eternal life. For God did not send his Son into the world to

condemn¹ the world but so that the world through him should be liberated!² Whoever believes in him is not condemned, but they who do not believe are already condemned¹ because they have not believed in the Name of the only begotten Son of God.)³

As he spoke these words many believed in him. Then they would have taken him, but no one *could* take him because his time had not yet come.

JN 3:13-18, 8:20b, 28-30, 12:32-34, 49-50

1 - texts read 'judge' and 'judged'

2 - Greek reads 'saved', Aramaic reads 'given life'

3 - Jn 3:16-21 this commentary not found in all Greek texts, does appear in Aramaic

R3:32 People Divided

And many of the people in the crowds believed on him and they said "When Messiah comes will he do more miracles than these which he has done?"

Therefore many of the people when they heard this saying said "Of a truth! This is the Prophet." Others said "This is the Messiah." But some said "Will Messiah come out of Galilee? Doesn't the scripture say that Messiah comes of the seed of David, and out of the town of Bethlehem where David was?"

So there was a division between the people because of him. And some of them wanted to take him, but no one laid hands on him.

JN 7:30-31, 40-44

R3:33 Guards Return

Then when the Chief Priest's Guards returned and the Pharisees asked them "Why have you not brought him?" They answered "No one has ever spoken like this man."

Then the Pharisees said to them "Are you also deceived? Have any of the Rulers¹ or of the Pharisees believed on him? But these people don't know The Law and are accursed!"

Nicodemus, being one of them¹ said to them "Does our Law judge a man before it hears him, and knows what he does?" They answered him "Are you also from Galilee? Search and look, for no Prophet arises out of Galilee!"

The Council being divided, then dispersed and everyone went to their own house.

JN 7: 45-53

1 - members of the Sanhedrin

MOUNT OF OLIVES

R3:34 End Time Prophecy

Now when Yshua sat on the Mount of Olives overlooking the Temple, Peter, James, John, and Andrew came to him apart from the others and asked him "Tell us, when will these things be close to being fulfilled, and what is the sign of your return and of the end of the Age?"

MT 24:3, MK 13:3-4, LK 21:7



ENDTIME PROPHECY

- excerpts from Book II Part 5 -

The Kingdom of God is Within You

And Yshua said to his Disciples "The days will come when you will long to see the day of the Son of Man, but you will not see it. So beware that you are not deceived by anyone, for they will say to you 'Look, it is here' or 'Look, there it is', and many will come in my name saying 'I am the Christ', and 'The end is near!' And they will deceive many; do not follow after them.

The Kingdom of God does not come with observation. Neither *can* anyone say 'Look here!' or 'Look there!' For behold, the Kingdom of God is within you.

So if anyone says to you *in those days*, 'Look, here is the Christ!' or 'Look, he is there!' Or 'He is in the desert' or 'He is in the secret chambers'. Do not believe them and go. For many False Christs¹ and fraudulent Prophets will arise and many will be deceived by them. And they will do spectacular signs and wonders so that they might possibly deceive even the elect². But

you take heed to my warning, for behold, I have told you of it all beforehand."

MT 24:4-5, 11, 23-26, MK 13:5-6, 21-23, LK 17:20b-23, 21:8

1 - *in all places Aramaic reads*

'Messiahs'

2 - 'elect' also known as 'the First-Fruits of the Spirit' in New Testament Epistles

Judge By The Fruit, False Prophets

"Beware of false prophets who come to you in sheep's clothing but inwardly they are ravenous wolves - you will know them by their fruit. Do people gather thorns from a fig tree, or do they gather grapes from a thorn bush? No, a good tree brings forth good fruit, and a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, for every tree is known by its fruit. Every tree that does not bring forth good fruit is hewn down and cast into the fire.

Likewise, a good person out of the treasure of their heart brings forth that which is good, and an evil person out of the evil treasure of their heart brings forth that which is evil; for out of the treasure of the heart the mouth speaks. Therefore you will *also* know them by their fruit."

MT 7:15-20, LK 6:43-45 *see also Proverbs 12:14*

Nation will Rise Against Nation

"And when you hear of wars and rumors of wars,¹ see that you do not become anxious, for these things must first come to pass. But this is not yet the end. Nation will rise

against Nation, and Kingdom
against Kingdom. And there will be
revolutions, and famines, and
pestilences, and great earthquakes in
various places. And fearful sights
and great signs from heaven. And
all these are just the beginning of
sorrows."²

MT 24:6-8, MK 13:7-8, LK 21:9-11

1 - Luke reads 'commotions', could be
translated as 'uprisings' or 'revolutions'

2 - or 'the first stages of birthpangs' as
in Romans 8:19-22 "For we know that
the whole of creation groans and labors
in pain until now ... in earnest
expectation it waits for the bringing-
forth of the Sons of God."

Persecution

"Beware, and take heed for
yourselves, and do not give that
which is precious¹ to dogs. Neither
dangle your pearls before swine lest
they trample them into the mud and
turn on you and attack you. For
before all these things they will lay
hands on you to deliver you up to
their councils and scourge you in
their synagogues. And they will
prosecute you in Courts and put you
into prison. And you will be
brought before Kings and Governors
and ruling Authorities for my sake,
and it will turn into a testimony
against them and the Gentiles. And
you will be hated by all Nations for
the sake of my name.

But when they take you and
deliver you up, do not worry about
what you should say, neither
premeditate how you will answer.
For what you should say will be
given to you and I will fill your

mouth with wisdom which all your
adversaries will not be able to reply
to nor speak against. For it will not
be you that speaks, but the Holy
Spirit of your Father in you who
teaches you. And it will be given to
you in that very moment when it is
needed, of what you should speak."

MT 7:6, 10:17-20, 24:9, MK 13:9,11,13, LK
21:12-15

1 - Aramaic reads 'hang earrings on
dogs'

Love Will Grow Cold

"And then many will fall
away,¹ and hate one another. And
brother will betray brother to death,
and the father the son, and children
will rise up against their parents and
cause them to be put to death. And
your friends and family will betray
you, for you will be hated by
everyone because of my name's sake.
For as iniquity increases peoples'
hearts will turn colder, but those that
endure to the end in patience will
save their souls to eternal life.

Are not five sparrows sold
for two nickels, and yet not one of
them that falls to the ground is
unaccounted for before God? Even
the very hairs of your head are all
numbered, and not a single hair of
your head will fall² without your
Father taking account of it. Therefore
fear not! For you are more valuable
than a whole flock of sparrows."
[Amos 9:9]

And when they persecute
you in this city - flee to another. For
truly I say unto you that you will not
have gone over all the cities of Israel
before the Son of Man has come. For

it is required that my Good News of reconciliation to God³ must first be published⁴ in all the world for a witness to all the Nations - and then the end will come.

MT 10:21-23,29-31 24:10,12-14, MK 13:10, 12-13, LK 12:6-7, 21:16-19

1 - As in 'trip and fall over this cornerstone', cornerstone being Messiah, and in him the foundational truth of love, mercy, and Messianic redemption; Aramaic has 'stumble', Greek reads 'be offended'

2 - Greek and Aramaic texts read only 'not a hair of your head will perish', which is nonsensical after saying 'some of you will be put to death'

3 - or 'gospel'

4 - or 'preached'

Sign of the Fig Tree

"Now learn a parable of the fig tree: Just as every tree does, the fig tree as soon as the sap is running it begins to bud and puts forth leaves, and you know *by this sign* that summer is near. So too with you, when you see all these things happening, you will know that the Kingdom of God is near, even at the threshold of the door!

Truly I say unto you, this generation will not pass away before all these things are fulfilled. Heaven and earth may pass, but my Words will not pass away."

MT 24:32-35, MK 13:28-31, LK 21:29-33

Signs in the Heavens

"Immediately after the days of the tribulation there will be signs in the sun, and in the moon, and in the stars. The sun will be darkened

and the moon will not show its light,¹ and the stars of heaven will fall,² and the powers of heaven will be shaken.³

And upon the earth Nations will be distressed with the turmoil of the roaring of the waves of the sea.⁴ Men's hearts failing them for fear of those things that are coming upon the earth.

And then the sign⁵ of The Son of Man will be seen in heaven. And all the Nations⁶ on the earth will mourn for they will see The Son of Man coming in the clouds of heaven with great power and great glory."

MT 24:29-30, MK 13:24-26, LK 21:25-27

1 - eclipses

2 - comets, or possibly the movement of stars through constellation in the procession of the Zodiac

3 - possibly magnetic field will be erratic, or flip

4 - tornadoes, hurricanes, tsunamis, or distressful reports of world-wide media

5 - star signs

6 - Greek and Aramaic read 'tribes' relating this verse to Israel in the prophecy of 1Kings 14:13-18, Jeremiah 4:27 - 5:31, Zechariah 12:10 - 14:9, but Revelation chapter 18 relates these to the whole earth

As Lightning Flashes from the East

"For the coming of The Son of Man will be seen in broad daylight. And just as the lightning comes out of the east and flashes¹ all the way to the west, and the whole sky is illuminated - so it will be in the day of The Son of Man. [Job 37:3]

And when these take place, then look up! And arise in your hearts,² for your liberation³ draws near. For at the sounding of the great trumpet, he will bring all his holy angels and they will gather together the elect from the four winds - from the entire parts of the earth to the entire parts of heaven."

MT 24:27,31, MK 13:27, LK 13:29, 17:24, 21:28

1 - Aramaic has Matthew's Gospel reading 'sunshine - comes out'; the traditional 'lightning - flashes' phrase is present in Luke's gospel see also Isaiah 58:8-12

2 - Greek reads 'lift up your heads'

3 - KJV reads 'redemption', Greek reads 'deliverance', Aramaic reads 'salvation'

As in the Days of Noah

"The coming of the Son of Man will be just as it was in the days of Noah. For in the days before the flood they were eating and drinking, marrying women and giving women in marriage right up to the day that Noah entered the Ark. And they did not believe until the flood came and destroyed them all.

And just as in the days of Lot; they ate and drank, were buying and selling, and planting and building. And the very day that Lot came out of Sodom MarYah rained fire and brimstone down from heaven and destroyed them all.

And just as it was in that day, it will be, when the Son of Man is revealed. "

MT 24:37-39, LK 17:26-30

One Will be Taken, One Will be Left

"I say to you, that on that night there will be two in one bed; one will be taken and the other will be left. There will be two in the field; one will be taken and the other will be left. There will be two grinding together at the mill, and one will be taken and the other will be left."

And they asked him "Where to Master?" And Yshua said to them "Wherever the carcass¹ is, there the vultures¹ will be gathered." [Is 34:15] MT 24:28, 40-41, LK 17:34-37

1 - KJV reads 'body' and 'eagles', Greek reads 'body' and 'vultures', Aramaic texts read 'carcass' and 'eagles', Isaiah 34:15 reads 'there shall the vultures also be gathered'

Watch and Pray!

"Of that day and hour no one knows, not even the angels of heaven¹ - only the Father knows. Therefore watch, and be prepared. And pray always that you may be accounted worthy to escape all these things that will come to pass and to stand before The Son of Man, for you do not know what hour it will be.

For just as a man who goes on a far journey; when he departs he gives his servants authority in his stead over his household. He assigns to each one their particular duties, and he puts the steward in charge to watch over all diligently. So too should you be diligently watching for neither do you know when the Master of the house might return; at evening, or at midnight, or at the crowing of the rooster in the

morning, or during the daytime. Otherwise he might come and catch you sleeping.

And be careful, that you do not become overwhelmed by the concerns of this life, or that your hearts become apathetic with over indulgence and drunkenness, so That Day does not come upon you unawares. For it will come like a snare upon all those that dwell on the face of the whole earth.

And what I say to you, I say to all - Watch!"

MT 24:36, 42, MK 13:32-37, LK 21:34-36

1 - only Mark has 'angels of heaven nor the Son' - Messiah will not move until the Father/Judge brings the hammer down; He is coming back with vengeance upon "those destroyers of the earth" Rev 11:18

You Do Not Know the Hour

"And keep on watching and be prepared! For you do not know what hour your Master will come. Surely you are aware of this, that if a house-holder could know at what hour the thief was coming, they could prevent their house from ever being broken into.

Therefore you also must be ready at all times, for when you least expect it, The Son of Man may come.

But first he must suffer many things and be rejected by this generation."

MT 24:42-44, LK 17:25

Day of Judgment

Then he began to rebuke the cities in which most of his mighty works were done; because they did not repent: "Woe to you Chorazin!

Woe to you Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. But I say to you that it will be more tolerable for Tyre and for Sidon at The Judgment, than for you.

And you Capernaum! Which are exalted to heaven, will be thrust down into hell. For if the mighty works that have been done in you had been done in Sodom, it would have remained to this day. But I say to you that it will be more tolerable *even* for the land of Sodom in the Day of Judgment, than for you!"

MT 11:20-24

JERUSALEM

LAST DAY OF THE FEAST

A Water Libation ceremony was performed every day of this Feast, while the people would circle the altar crying out "Hosanna!" shaking and waving the branches of the lulav. On this 7th day the altar would be circled 7 times, reciting the Great Hosanna.

R3:35 Invalid Pool of Bethesda

Now there is at Jerusalem by the sheep gate, a baptismal pool which is called in Hebrew 'Bethesda' having five benches in it. In these lay a great multitude of infirm people; of blind, crippled, and withered, waiting for the moving of the water. For an angel would on occasion come down into the pool and stir the water. Then, whoever first stepped in after the stirring, was made whole of whatever disease

they had.

And a certain man was there who had an infirmity for thirty-eight years. When Yshua came to *The Temple* he saw him lying there, and knew that it had been a long time, he said to him "Do you want to be made whole?" The man who was infirm answered "Sir, I have no one to put me into the pool when the water is stirred. For while I am coming, another steps down before me."

Yshua said "Arise! Take up your cot and walk." And immediately the man was made whole, and picked up his cot and walked. And that day was the Sabbath, therefore the Judeans said to him that was healed "It's the Sabbath day! It's not lawful for you to carry your cot." He answered them "The one that healed me, he told me to 'Take up your cot and walk'." Then they asked him "What man is this that said to you 'Take up your cot and walk'?" And he that was healed didn't know who it was, for Yshua had disappeared into the multitude that was there pressing about them.

Sometime later, Yshua found him in the Temple and said to him "Behold, you are healed. Sin no more lest a worse thing comes upon you." Then the man went and told the Judeans that it was Yshua that had made him whole.

Therefore the Judeans persecuted Yshua and sought to kill him; because he had done these things on a Sabbath² day.

JN 5:2-16

1 - Bethesda means 'house of mercy'

2 - the seventh day of the Feast was a Sabbath, a Holy Convocation

R3:36 Rivers of Living Water!

On the last day, that great day of the Feast, Yshua stood and cried out saying "If anyone thirsts, let them come to me and drink. They who believe on me, as the scriptures have said 'Out of their belly shall flow rivers of living water!'" [Ps 105:41, Prov 8:35, 13:14, 18:4]

This he spoke of the Spirit, which those believing on him would receive. But the Holy Spirit was not yet *given*, because Yshua was not yet glorified.

JN 7:37-39

R3:37 Two Witnesses

Then the Pharisees said to him "You alone bear witness of yourself, therefore your witness is not valid."

JN 8:13

John's witness

Yshua said "If I *alone* bear witness of myself my witness is not valid. There is another that bears witness of me, and I know that the witness that he witnessed of me is true. You inquired of John and he bore witness to the truth. But I do not receive testimony from man, I say these things that you might be saved.

He was a burning and a shining light and you were willing for a season to rejoice in his light. But I have a greater witness than that of John, for the works which the Father has given me to finish, these

works that I do bear witness of me that the Father has sent me.

And *by them* the Father himself who has sent me has borne witness of me. You have neither heard his voice at any time, nor seen his form. And you do not have his Word abiding in you, for you do not believe in him whom he has sent."

JN 5:31-38

Old Testament Witness

"Search the scriptures, for in them you think you have eternal life, and they are those which testify of me. But you will not come to me that you might have life.

I don't seek honor from men for myself - I have come in my Father's name! And *still* you do not receive me. If another comes in his own name, him you will receive [Mic 2:11].

How can you believe, you who praise one another and will not recognize the honor¹ that comes from God alone. *But* do not think that I will accuse you to the Father, there is one that accuses you, even Moses in whom you trust. For if you had believed Moses you would have believed *in* me, for he wrote of me [Deut 18:18-19, 21-22]. But if you don't *even* believe his writings, how will you believe my words?"

JN 5:39-41, 43-47

1 - Aramaic reads "the One that comes from God"

Gospels

New Testament Witness

Yshua said "Even if I should testify of myself, my testimony would be valid, for I know where I have come from and where I am

going. But you don't know where I have come from nor of where I go, *for* you judge according to the flesh. I *have* judged no one, yet if I do judge, my judgment is true for it is not just myself alone but myself and the Father who sent me. For it is also written in your Law that the testimony of two is true; I am one that testifies of myself, and my Father that sent me also testifies of me."

Then they said to him "Where is your Father?" And Yshua said to them "Since you don't know me, neither can you know my Father. If you would have known me, you would also have known my Father."

JN 8:14-19

R3:38 I Am The Light

Then Yshua spoke to the people again and said "I am the light of the world! They who follow me will not walk in darkness but will have the light of life! [Ps 84:11]

Whoever believes in me believes not only in me but also in him that sent me. And whoever sees me sees not only me but also him that sent me. I have come as the Light into the world so that whoever believes in me should not abide in the darkness. [Ps 112:4]

And whoever hears my words but does not keep them, I do not condemn them. For I have not come to judge the world, but to save the world. Whoever rejects me and does not receive my words has one thing that judges them - the Word that I have spoken. It will judge them on The Last Day."

(And this is their Judgment; because the Light has come into the world and men loved darkness rather than Light, since their works are evil. For everyone that does evil hates the Light. Neither can they be drawn to the Light, because they don't want their works to be seen *for what they are*.)

But those who do righteous works come readily to the Light, that their works may be examined, whether they are approved of by God.)¹

JN 8:12, 12:44-48, 3:19-21

1 - not known if Yshua is saying this or if it is scribal commentary

R3:39 Truth Will Set You Free

Then Yshua said to those Jews which believed in him "If you continue in my Word, you are my Disciples indeed. And you will know the truth, and the truth will set you free." The Pharisees answered "We are of Abraham's seed and we have never been in bondage to anyone. So why do you say 'you will be set free'?"

Yshua answered to them "Truly truly I say unto you, that whoever commits sin is the servant of sin. And a servant doesn't live in the house forever, only the Son abides forever. Therefore, if the Son sets you free, you will be free *indefinitely*."

JN 8:31-36

R3:40 Abraham Is Our Father

And to the Pharisees he said "I know that you are of Abraham's seed, but you seek to kill me because

you have no place in you for my Word. I speak of that which I have seen with my Father, and you do that which you have seen with your father." They said to him "Abraham is our Father!" Yshua said to them "If you *really* were children of Abraham you would do the works of Abraham, but now you try to execute me, a man that has told you the truth which I have heard from God. Abraham would not do this, but you, you do the works of your father." [Ps 105:6,15]

They said "We are not born of fornication¹, we have only one father - God!" Yshua said to them "If God was your Father you would love me for I proceeded forth from God. I did not come of my own accord, but he sent² me."

JN 8:37-42

1 - insinuating 'like you'

2 - or 'apostled me' ?

R3:41 Your Father the Devil

"Why is it that you don't understand what I say? Because you can't bear to listen to my Word. You are of your father the devil¹ and the lusts of your father are what you want to accomplish; who was a murderer from the beginning and who did not stay in the truth because there is no truth in him. When he himself speaks of his own *doctrines*, it's a lie. Not only because he is a liar, but because he is in fact the father of lies. So when I tell you the truth you do not believe me.

Which of you accuses me of sin? ... Then if I say the truth, why don't you believe me? He who is of

God hears God's Word. That is why you do not hear, because you are not of God."

Then the Judeans said to him "Did we not speak the truth when we said that you are a Samaritan and you have a demon?" Yshua said "I do not have any demon, I only honor my Father and you revile me. But I do not seek glory for myself - He is the one who seeks and judges.

Truly truly I say unto you, anyone who keeps my Word will never *even* taste² of death."

JN 8:43-51

1 - literal translation is 'accuser' in both Greek and Aramaic

2 - or 'partake', Greek and Aramaic are translated as 'behold' or 'see' at Jn 8:51; both use 'taste' at Jn 8:52

R3:42 Before Abraham - I AM

Then the Judeans said to him "Now we know that you have a demon; Abraham is dead, and the Prophets are dead, and you say 'whoever keeps my Word, they will never taste of death'. [Prov 12:28] Are you greater than our Father Abraham who is dead, and the Prophets who are dead? Who do you make yourself out to be?"

Yshua said to them "If I glorify myself, my glory is nothing. It is my Father's glorification of me *that is worthy*; of whom you say that he is your God yet you do not know him. But I do know him, and if I were to say that I didn't know him I would be a liar like you. But I know him and I keep his Word.

Your Father Abraham looked forward to my day and he

saw it, and rejoiced at it." Then the Judeans said to him "You aren't even close to fifty years old, yet you have seen Abraham!?" And Yshua said to them "Truly truly I say unto you, before Abraham was - I AM!"¹ [Prov 8:22-31, Is 43:3-13].

Then they gathered up stones to stone him, but Yshua went out of the Temple, passing through² the midst of them and was gone.

JN 8:52-59

1 - The Hebrew "Ehyeh" (I AM) in the text relates to "Ehyeh Asher Ehyeh" (I AM that I AM", or, "I AM what I prove To Be" - the NAME of God (YHVH) and the concept of existence. Similarly when "Ena" the Aramaic translation of "Ehyeh" is used in a proper name in Biblical texts, as in "Anah", it means to 'testify, answer, or sing' and suggests 'now' or 'ready', see also Col 4:6, IPe 3:15 "be ready to express the testimony of your faith" whether that be verbally or proved in demonstration

2 - KJV reads "he hid himself and went out". Although it may be implied, "was hidden and went out" is only found in Greek texts

SOLOMON'S COLONNADE the 8th Day

R3:43 Sign of Jonah

Then when Yshua walked in The Temple in Solomon's Porch the Judeans surrounded him [Ps 88:17] and demanded saying "How long do you keep us wondering?"¹ If you are the Messiah, tell us plainly. Who are you?!"

Yshua answered them "Still the same as I have told you from the start, and you did not believe." And

they said "Master we want to see a sign from you!" And he sighed deeply in his spirit and said "Why does this generation seek after a sign?" [Ps 69:8, 95:8-11]

And he also said to the people: "A wicked and adulterous generation seeks after a sign but truly I say to you, that there will be no sign given to this generation except the sign of the prophet Jonah [Eze 14:3-8]. For as Jonah was a sign to the Ninevites, being three days and three nights in the belly of the whale, so also will the Son of Man be a sign to this generation; three days and three nights in the heart of the earth. [Jonah 1:11-12,17, 2:6]

The people of Nineveh will rise up in The Judgment with this generation and will condemn it, for they repented at the preaching of Jonah. And behold, one greater than Jonah is here! The Queen of the South will rise up in The Judgment with the people of this generation and will condemn it, for she came from the outermost parts of the earth to hear the wisdom of Solomon. And behold, one greater than Solomon is here!"

MT 12:38-42, 16:4, MK 8:12, LK 11:29-32, 17:20a, JN 8:25, 10:23-25a

1 - or 'make us to doubt'

R3:44 I and the Father are One

"I have many things to say in judgment of you, but he that sent me is true [Dan 4:37], and I speak to the world the things which I have heard from him.

And the works that I do in my Father's name, they bear witness

of me. But you do not believe because you are not of my sheep, as I have said to you.

My sheep hear my voice, and I know them, and they follow me. I give to them eternal life and they will never perish. Neither will anyone pluck them out of my hand for my Father, who gave them to me is greater than all; and no one is able to pluck them out of my Father's hand. I and my Father are One."

JN 8:26, 10:25b-30

R3:45 I Said 'You Are Gods'

Then the Judeans again took up stones to stone him but Yshua said to them "Many good works have I shown you from my Father, for which of these works do you stone me?" They answered him "It is not for a good work that we stone you but for blasphemy! Because that you, being *only* a man, make yourself God!"

Yshua said "Is it not written in your *own* Law? 'I said you are gods' [PS 82:6]. If he called them gods, to whom the Word of God was with and the scripture cannot be broken, can you say of him whom the Father has sanctified and sent into the world 'you blaspheme' *simply* because I said I am the Son of God?"

If I don't do the works of my Father don't believe me. But if I do, even though you don't believe me, believe the works. That you may know and believe that the Father is in me and I in him." [Ps 78:41-43]

JN 10:31-38

R3:46 The Father Has Sent Me

Then Yshua said to them "My Father works until now¹ so I also work." [Ps 119:126] So then the Judeans sought all the more to kill him because he not only broke the Sabbath, but *also* said that God was his Father *and they assumed he was* making himself equal with God.

"Truly truly I say unto you, the Son can do nothing of himself but what he sees the Father do, for whatever he does the Son does likewise. For the Father loves the Son and shows him all things that he himself does and he will show him greater works than these that you may marvel!" [Deut 29:2-4]

JN 5:17-20

1 - KJV reads "today"

R3:47 Abraham's Bosom

And he spoke this parable to them: "There was a certain rich man who was clothed in purple and fine linen, and dined sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores. He desired *only* to be fed with the crumbs which fell from the rich man's table, *reserved for the dogs*. And even worse than that, the dogs came and licked his sores.

And it came to pass, that the beggar died and was carried by the angels to Abraham's bosom. The rich man also died and was buried, and in the torment of hell he looked up and saw Abraham afar off, and Lazarus *embraced* in his bosom. And he cried out saying 'Father Abraham! Have mercy on me and send Lazarus so that he may dip the tip of his

finger in water to cool my tongue. For I am tormented in this flame!'

But Abraham said 'Son, remember that in your lifetime you received your good things, but Lazarus pitiful things. And now he is comforted, and you are tormented. And besides all this, there is a great impassable gulf fixed between us, so that those who wanted to pass from here to you, cannot. Neither could they that are from over there, pass *over* to us.'

Then he said 'I beg of you Father, that you would therefore send him to my father's house, for I have five brothers. And he could testify to them so that they should not also end up in this place of torment.' Abraham said to him 'They have Moses and the Prophets, let them hear them.' And he said 'But no, Father Abraham, *only* if one came to them from the dead would they repent.'

And he said to him 'If they do not hear Moses and the Prophets, neither will they be persuaded even though one rose from the dead!'

LK 16:19-31

R3:48 Resurrection

"For as the Father raises up the dead and quickens them, even so the Son quickens whomever he will. For the Father judges no one but has committed all judgment to the Son, that all should honor the Son even as they honor the Father. [Ps 72:1-2] They that do not honor the Son do not honor the Father who has sent him. And he that sent me is with me and has not left me alone, for I

always do the things that please him.

Truly truly I say unto you, they that hear my Word and believe on him that sent me have everlasting life and will not come into condemnation, but will pass from death unto life.

Truly truly I say unto you, the hour is coming and now is, when the dead will hear the voice of the Son of God and they that hear will live [Isa 26:19]. For as the Father has life in himself, so has he given to the Son to have life in himself. And has given him authority to execute judgment also, because he is the Son of Man.

Do not marvel at this, for the hour is coming in which all that are in the grave will hear his voice and will come forth. They that have done good, to the resurrection of life. And they that have done evil, to the resurrection of damnation.

I can do nothing of myself; as I hear, I judge. And my judgment is just because I seek not my own will but the will of the Father who has sent me."
JN 5:21-30, 8:29

R3:49 Woe to the Pharisees

"Woe to you Pharisees! For you pay tithes of mint and anise and cumin, and every other *little* herb, yet you ignore the greater things of The Law: Judgment, Mercy, Faith, and the Love of God. These you are obliged to do and must not be neglected¹. But I know you, that you don't have the Love of God in you.

Woe to you, you hypocrites! For you are like unmarked graves

that are disguised and those that walk over them are not aware of it. And like whitewashed tombs, which indeed appear beautiful outwardly, but inside are full of dead men's bones and all corruption. [2Chr 24:19-25]

In similar manner, to others you appear to be righteous outwardly, but within you are full of hypocrisy and iniquity. For you justify yourselves before the sons of men, but God knows your hearts, and that which is highly esteemed among men is an abomination in the sight of God. [Prov 3:32, 11:20, 16:5]

Woe to you, you hypocrites, for you devour widows' estates, and for lengthening your prayers² in pretense."

MT 23:14a,23,27-28, LK 11:44, 16:15, JN 5:42

1 - Luke has 'not leave the others undone'

2 - prayer shawls, and the fringes thereof; the tsit-tsit Num 15:38, Deut 22:12

R3:50 Woe to the Scribes

Then one of the Scribes said to him "Master, in saying this you reproach us too!" And Yshua said "Woe to you Scribes, you blind guides, you *too* are hypocrites, *for you* say 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of The Temple, he is held accountable! You fools and blind! For which is greater; the gold or The Temple that sanctifies the gold?

And *you say* 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is guilty. You fools and blind!

For which is greater, the gift or the altar that sanctifies the gift?

Therefore whoever swears by the altar swears by it, and by everything on it. And who swears by The Temple, swears by it and by Him that dwells in it. And whoever swears by heaven swears by the throne of God, and by Him that sits on it.

Woe to you Scribes you blind guides, you who strain out a gnat but swallow a camel. You load men with burdens grievous to be borne yet you yourselves won't lift¹ the burdens with one of your fingers. [1Ki 12:10]

Woe to you, you *too* are hypocrites, for you have taken away the key of knowledge and the keys of the Kingdom of Heaven and have locked out the Sons of Man. For neither are you yourselves going in, but those that were going in you have hindered, and you will not allow them to enter." [Num 32:5-14, Ps 73:3-18, 119:128, Prov 1:7, 8:4-13 19:18-21, 12:15,18, 16:22, Is 59:8-10] MT 23:13, 16-22, 24, LK 11:45-46, 52
1 - or 'touch'

R3:51 Woe to the Pharisees 2nd

"*But* 'Woe to you' Pharisees! For you traverse land and sea just to make one proselyte, and once they are made, you then make them twice as much the son of hell than yourselves. [Prov 21:16]

Therefore you will receive the greater damnation." [Ps 69:28] MT 23:14b-15

R3:52 You Killed the Prophets

"Woe to you Scribes and Pharisees. You are *all* hypocrites, for you built the tombs of the Prophets and you embellished the tombs of the righteous - which your fathers murdered.

You say 'If we had been in the days of our fathers we would not have been partakers with them in the blood of the Prophets' - by which you provide evidence against yourselves that you are indeed the children of those who killed them!

And you also bear witness against yourselves in that you approved of the deeds of your fathers, for they indeed killed them - and you indeed built their tombs!

Fill up to full then, *and tip* the scales of the injustice of your fathers *out upon yourselves!* Seed of serpents! Brood of vipers!¹ How can you escape the damnation of hell? [Ps 140:1-5, Is 59:5-8] Therefore the Wisdom of God has also said: 'Behold! I send you Prophets and Apostles, and Wise men and Scribes. And some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city'.

That all the blood of the Prophets which has been shed from the beginning of the world may be required of this generation - from the blood of righteous Abel to the blood of Zachariah who was slain between The Temple and the altar. [Eze 24:6-14, Isa 63:10]

Truly I say to you, that upon this generation will come *the*

Judgment of all the righteous blood that has been shed upon the earth."

MT 23:29-36, LK 11:47-51

1 - sometimes translated as 'generation of vipers'; the Damascus Document of Qumran refers to them in similar terms: 'the serpents are the kings of the people', expanding on Isa 59:3-11, see Prov 2:14-23

R3:53 A Little While

And Yshua said to them *that believed in him*: "Just a little while longer is the Light still with you. Walk while you still have the light, lest darkness overcomes you [Isa 10:24-27, 26:17-21]. For they that walk in darkness don't realize where they are going.

While you still have the Light, believe in the Light, that you may be the Sons¹ of Light."

And then Yshua said to the *Judeans that persecuted him*: "Yet a little while am I with you and then I go to him that sent me. 'You will seek me but will not find me' and 'where I am you cannot come'." [Prov 1:24-33, Jer 29:13-14, 19-23, Amos 5:4-15, 8:12-14]

Then the Jews said among themselves "Where will he go that we should not find him, will he go to the Nations of the Gentiles and teach the Gentiles? And what kind of saying is this that he said 'you will seek me and will not find me' and 'where I am you cannot come'?"

JN 7:33-36, 12:35-36a

1 - 'sons of light' a term often used in the Essene documents; only KJV translates it 'children of light'

R3:54 You Will Die in Your Sins

Then Yshua said to them again "I am going and you will seek me and 'you will die in your sins' for where I go you cannot come!" And the Judeans said "Oh really, will he kill himself, since he says 'where I go you cannot come'?"

And he said "You are from beneath; I am from above. You are of this world, and I am not of this world. That is why I said to you 'you will die in your sins', for if you do not believe that I am, you will die in your sins." [Eze 3:18-20, 7:21-27, 14:3-8, 18:1-32]

JN 8:21-24

BEYOND JORDAN

R3:55 Yshua Escapes

Therefore they tried again to take him but he escaped out of their hand. And he went away again beyond the Jordan, into the place where John at first baptized, and there he stayed, and hid himself from them.

And many resorted to him there and said "John did no miracle, but all the things that John spoke about this man were true." And many believed in him.

JN 10:39-42, 12:36b

R3: 56 Blinded by the Light

And even though he had done so many miracles before them they still would not believe in him, nor that he spoke to them from the Father. That the saying of Isaiah the Prophet might be fulfilled saying:

'Master, who believes our report? And to whom has the arm of MarYah been revealed?' [Isaiah 53:1-3]

Therefore they could not believe, as Isaiah also said: 'They have blinded their eyes and hardened their hearts that they should not see with their eyes nor understand with their hearts, and repent that I should heal them'. [Isa 6:8-10]

Isaiah said these things when he saw his glory and spoke of him.

However there were many among the Rulers who did believe in him, but because of the Pharisees they did not confess *their belief* otherwise they would have been expelled from the Court. For they loved the praise of men more than the praise of God.

JN 8:27, 12:37-43

FEAST OF HANUKKAH

R3:57 Lazarus Raised

It was now winter and the Feast of Dedication at Jerusalem. And a certain Lazarus of Bethany was sick, the brother of Mary and her sister Martha.¹ Therefore, his sisters sent word to Yshua saying "Master behold, he whom you love is sick."

Now Yshua loved Martha and her sister and Lazarus, but when he had heard that he was sick he said "This sickness is not unto death but for the glory of God; that the Son of God might thereby be glorified." And he stayed still two days in the

place where he was.

Later he said to them "Our friend Lazarus sleeps, but I go, that I may wake him up." Then his disciples said "Master, if he sleeps he will get well." For they thought he had spoken of a restful sleep, but Yshua spoke of his death and said to them plainly "Lazarus is dead. And I am glad that I was not there, for your sake that you may believe.

Now let us go to him."

JN 10:22, 11:1-6, 11-15

1 - omitting verse 11:2 "(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)" Many suspect this verse to be an error, that it was Mary Magdalene not Mary Martha's sister, that anointed him with oil

BETHANY

R3:58 I Am the Resurrection

Now when Yshua arrived he found that Lazarus had been in the tomb for four days and many of the Jews had come to console Martha and Mary; for Jerusalem was just fifteen furlongs from Bethany.

As soon as Martha heard that Yshua was coming she went out to meet him, but Mary stayed in the house. And Martha said to Yshua "Master, if you had been here, my brother would not have died. But I know that even now, no matter what you ask of God, God will give you."

Yshua said to her "Your brother will rise again." Martha said to him "I know that he will rise again

in the resurrection on The Last Day." And Yshua said to her "I am the resurrection and the life and anyone that believes in me, though they were to die, yet they will live. And whoever lives and believes in me will never die. Do you believe this?"

She said to him "Yes Master, I believe that you are the Messiah, the Son of God which was to come into the world."

And when she had said this she went her way and called Mary her sister, secretly saying "The Master has come, and calls for you." As soon as she heard she quickly arose and went to him, but he was not yet in the town he was still in the place where Martha had met him. The Jews¹ then which were with her in the house and comforted her, when they saw that Mary had quickly gone out, followed her, thinking that she went to the tomb to weep there.

And when Mary had come to where Yshua was and saw him, she fell down at his feet saying to him "Master, if you had been here my brother would not have died." When Yshua saw her weeping, and the Jews who came with her also weeping, he groaned in the spirit and was in anguish himself.

He said "Where have you laid him?" They said to him "Come and see." Then the Jews saw Yshua weeping and said "See how much he loved him!" [2Ki 8:11-12, 22:18-19, Gen 50:17] And some of them said "Could not this man, who opened they eyes of the blind, have prevented this man from dying?"

Therefore Yshua again groaned in himself, and went to the tomb. It was a cave, and a stone was placed over the opening. Yshua said "Take away the stone!" But Martha, the sister of him that was dead, said to him "Master, it is already the fourth day, by this time he smells." Yshua said to her "Did I not say to you that if you would believe you should see the glory of God?"

Then they removed the stone from the tomb and Yshua looked up and said "Father I thank you that you have heard me. And I know that you always hear me, but for the sake of the people which stand by I say it; that they may believe that you have sent me."

And after saying this he cried out with a loud voice: "Lazarus, come forth!" And he that was dead came forth, still bound hand and foot with grave cloths and his face wrapped about with a napkin. So Yshua said to them "Loose him and let him go."

JN 11:17-44

1 - atypical language for a native of Israel, not found in the other Gospels, which might suggest that the commentary within the Book of John had been added by someone other than an Israelite. If these were Jews, or Judeans, what were Mary and Martha? Essenes?

R3:59 Death Sentence!

Then many of the Jews which had come to Mary and had seen the things that Yshua did believed in him. But some of them went to tell the Pharisees everything that Yshua did.

And the Chief Priests and the Pharisees called together a council and said "What should we do? For this man does many miracles, if we let him go on doing this everyone will believe in him and the Romans will come and take away both our positions and our Nation!"

And one of them Caiaphas, being the High Priest that year, said to them "You know nothing at all, nor do you understand that it is better that one man among us should die for the sake of the Nation, than that the whole nation should perish!"

And this he spoke not of himself, but being high priest that year, he prophesied that Yshua would die for the Nation. And not for the sake of the Nation alone, but also that he should gather together in one Nation the children of God that were scattered abroad.

Then it was decided on that very day that they would put him to death.

JN 11:45-53

TO EPHRAIM

R3:60 Hiding Out

Therefore Yshua no more walked openly among the Jews but removed from there to a district that was close to the wilderness, to the city called Ephraim. And there he stayed with his disciples.

And after that time ...

JN 11: 54

TRIVIA:

- Scythopolis was previously known as Bethshean and became the Capital of Decapolis in 63BC. It was the only city of Decapolis on the westbank of the Jordan River, being situated 17 miles south of the Sea of Galilee. Here at the junction of two valleys, the first of *three* crossroads mentioned in Route 3, may have been the crossing Yshua used to take the Kings Highway on the eastbank down to Jericho.

- Bethany-beyond-Jordan, east side of the Jordan River and just north of the Dead Sea, was known for it's thickets of tamarisk, willow, and poplars - all soft and pliable trees. A refuge for wild animals it was known as The Beauty of the Jordan mentioned in Zech 11:3. Here there were 5 springs feeding the Jordan through its tributary the Wadi Gharrara.

- Jericho, rebuilt by the Hasmoneans then rebuilt again by Herod as one of his Palaces, was known as the City of Palms (dates). The Neolithic Tower there dates to 7800 BC by carbon dating and is thought to be the oldest city in the world (may be dating to pre-flood civilizations). In Arabic this oasis was called Tell es Sultan, a reference to the spring there. Just 6 miles north of the Dead Sea its elevation is 825 ft below sea level.

- Josephus writes that "for Jews of the Diaspora the journey to Jerusalem for a Feast was once in a lifetime". For the Galileans it may have been only a yearly pilgrimage as well.

Feasts

The renovation of our holidays is as simple a matter as swapping out the idols on our shelf, and beginning to worship the One we *profess* as our God according to His ways (7) and not our ways; the Ways of Man (6).

Lunar Calendar

First Month of Harvest Season

Nisan - March/April

Passover Eve

Week of Unleavened Bread

Omer Count to 50

Sivan - May/June

Pentecost

7th Month End of Harvest

Tishri - September/October

Tabernacles Week

Thanksgiving for the harvest

Bringing the yearly Tithe

Week of outdoor camping

Beginning of New Civil Year

9th Month

December

Hanukkah

8 days feasting & gifting

12th Month

February/March

Purim

1st of Every Month

Rosh Hodesh, New Moon Feast

(Isa 66:22-23)

Solar Calendar

Spring Equinox Sun Ascending

March/April

Good Friday

Easter, Spring Break

Summer Solstice

June/July

National (Independence) Day

Day of Fireworks

Summer Holidays Break

Fall Equinox Sun Descending

September/Oct/November

Labor-Day long weekend

Thanksgiving

End of Fiscal year

End of summer camping

Beginning of School year

Winter Solstice

December

Christmas/New Year's Day

12 days feasting & gifting

National Holiday Every Month

Tabernacles

Feast of Ingathering Feast of Booths, Sukkot

This 7 to 8 day Feast in the seventh lunar-calendar month of Tishri falls somewhere in our months of September/October. In this month at the end of the harvest year, there are 3 of the 7 Ordained Feasts remaining:

The *Day of Trumpets*, Tishri 1, a call to prepare for what lies ahead.

The *Day of Atonement*, Tishri 10, the Solemn Fast.

The *Week of Tabernacles* Tishri 15 - 21, seven days of Feasting.

- the 1st day of the Feast-Week is a Holy Convocation

- the 7th day of the Feast-Week is a Holy Convocation

- the 8th day *Shemini Atzeret* is a Holy Convocation

(Ex 23:16-19, 34:22-26, Lev 23:24-44, 16:1-34, Num 29:35-38)

7th MONTH - TISHRI

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
/								/					/	-----	/	--	\													
1	Trumpets								10	Atonement				15-21	Tabernacles Week					22	Shemini Atzeret									

It is at the end of the Week of Tabernacles (a symbol of the seventh 1000 years) on the 8th Day of the Feast (a symbol of the eighth 1000 years), that Messiah and his Bride consummate the Marriage and become ONE. She is then free to fly into Eternity having reached *perfection* in 3 Millennium DAYS. The earth, our Mother, will have been cleansed of all evil and will herself undergo transformation as Heaven and Earth become ONE and Messiah hands everything over to the Father (1Cor 15:24, Rev 21:1-22:5, 2Pe 3:7-14).

DAY OF ATONEMENT: (Lev 23:27-32, 16:1-34, Num 29:7-11, Ps 81:3-5)

- Judgment
- The Fast
- Two Goats
- Jubilee

Judgment: In Hebrew the Day of Atonement is called *Yom Kippur* meaning *Yom*; Day, and *Kippur*; covering. The same root word of *kaporet* which refers to the Mercy Seat; the gold covering that "caps" the Ark of the Covenant. It's the Holiest day of the year, the only day the name of YHVH is pronounced, and the only prescribed Fast. It's a day of decision in "the valley of decision"

when the undecided are confronted and told to choose sides just as Moses said to the Host of Israel: "*Choose ye this day, who you will serve!*" (De 30:15,19, Josh 24:15, Joel 3:11-17). Joshua did the same after crossing the Jordan into 'the Land' having half the camp stand on Mount Ebal and half on Mount Gerizim while he stood in the valley between - a picture of the Angel of Lord passing between two halves of the sacrifice as a flame of fire, before Abraham (Gen 15:8-10,17-18, Heb 4:12-13). It's the cutting of the Covenant, sorting out the unbelievers when after all the pros and cons are weighed in *the blessing and the curse*, that the matter is firmly decided. A second "cross-roads" event in our life.

Once a year, every year on this Day, the High Priest went into the Holy of Holies to sprinkle the Blood of Atonement on the Mercy Seat, which sat between two Cherubim (Heb 9:7). These are shadows of the same two Cherubim that guard the Tree of Life (Gen 3:24).

The Fast: Fasting is a practice, rather than a ritual, to gain self-control over the "appetite" of the soul. The Bible calls it "afflicting" one's soul. Biblical characters like Mordecai in the Book of Esther wore "sackcloth and ashes" when they fasted; though it was not "fasting" they were trying to accomplish, it was an intercessory form of *repentance*. By putting the "things of earth" out of mind and body they were entering the spirit realm, and approaching God with their petitions for the corporate Body of Believers. (Prov 23:2-3, Ps 107:9, Prov 27:7, Isa 56:11, Ps 69:2 / Ps 35:13, Ezra 8:21, Isa 58:3)

Sackcloth and ashes: To put on Sackcloth is to recognize that there is a state of injustice or of uncleanness that requires repentance or spiritual intercession. Ashes speak of "burnt offering". To put ashes on one's head is to say that one is willing to surrender a sinful practice to the fire so that it should never rear its ugly head again; it is a sacrifice and a vow. To return to a sinful practice that we have once repented for is as "*a dog returning to its vomit*". (2Pe 2:20-22, Prov 26:11, 1Pe 2:24, Lev 20:22, Rev 3:15-20)

Tears: When tears accompany intense prayer they are a sign of either gratitude, joy, or heart-breaking remorse. Not of shame. Shame comes from a lack of true remorse and an inability to refrain from a sinful activity. When we become aware of our sinful actions, when we really despise what we have done, we will *stop* doing it. If we can't stop doing it, we are in addiction and need an intercessor to *pray and fast* for our deliverance.

In the New Covenant through Messiah we've been given a greater commission, yet our spiritual authority requires not *ten* but only "two or three" to pray in agreement, as this Covenant being cut in the blood of a sinless Human has more power than other Covenants. And even one, alone in faith, can "move a mountain" (Mt 18:20, Deut 32:29-30, Lev 26:1-28,40-42).

Two Goats: Two kid goats are chosen for the Day of Atonement. The First is for sacrifice providing the Blood of Sprinkling on the Mercy Seat to appease the Judgment of the sins of ignorance (Heb 9:7, Lev 5:18-19, 28-30). Sins of ignorance are the trespasses we ask forgiveness for, in the Lord's Prayer. Sins performed willfully were not forgiven (Lev 5:30, 1Jn 5:16-17). That kind of sin was almost unheard of, and warranted the penalty of stoning - for *stone*y hearts. According to the New Testament this hasn't changed: our past sins were forgiven when we were water baptized, as before coming into Covenant we were in ignorance, after, we have a period of grace to "*work out our salvation*". However, if we sin willfully after we are "sealed" with the Baptism of Holy Spirit and have the Ten Commandments indelibly engraved upon our hearts, there is "*no more sacrifice*" of the Lamb of Atonement, only a "*fearful judgment*" in the grading of the flock at the Judgment Seat of Messiah (Heb 10:26-27, Mt 24:30-33, 24:51, Jn 3:9, 4:17). If we are fully aware of our willful sin and refuse to repent, we invite the 2nd goat.

The first goat atoned for the sins of ignorance, the second goat of the Day of Atonement, the *azazel*, was sent into the wilderness to carry away all *remembrance* of sin. The work of these two lambs was only temporary, good only for the *past* year. Yshua was both our Lamb of Atonement and our 'scapegoat' (*azazel*). He took our penalty upon himself, nailing the account of sin to the Cross to show to the powers of the air that it had been paid in full. He did thereby break *the power*, the *authority* of The Accuser to dispense *the Curse* for past sin that was "covered/kippur" by his Blood, *and* for future sin that we repent for. His blood atoned for sin "*once, for all time*", but has the "remembrance of sin" been carried away? Unless our conscience is "clean" our own conscience is the *azazel*, *if* we keep inviting the memory of our sins to return. We may bring our sins to God for forgiveness, where He forgives and forgets them, yet foolishly we may allow our conscience to continue to accuse us. And by this continuing guilt/shame "*some of us are sick*" and even die of sickness. (1Jn 1:9, Gal 3:13 / (Heb 9:12 / 1Cor 11:27-32).

Up to that point (30CE), the only *azazel* was satan "*the accuser of the brethren*" who has no mercy for humankind (Heb 2:14), therefore Messiah volunteered to become our Judge and Jury, our Advocate and our *Azazel*. For who would you rather have decide your penalty for unconfessed sin? Satan, or someone who can sympathize with our frail mortal condition having become a mortal himself?

Jubilee (Leviticus 25:1-55, Is 61:1-2, Lk 4:16-21,29): The Jubilee Years are announced on the Day of Atonement, its purpose was to rest from employment, and from "tilling the soil" and "breaking the clods". As well as to allow *the land* (our Mother Earth) to rest from cultivation.

Yshua announced the Jubilee in Nazareth, and though the Judeans took no heed to his authority in this matter, his followers - the Multitudes - who left their occupations to follow him, did. The Land of Israel today doesn't keep the Great Jubilee, nor does the Christian Church who should be imitating their Messiah. It appears as though we are all waiting for the Great Jubilee of the 7th Millennium when we can observe this Ordinance together, in the presence of Messiah when the Father retires to take *His* rest. (Gen 3:17-24, Isa 28:23-26, Hos 10:11, Mk 6:48, Lk 5:4-6, Jn 21:3-6, Gen 2:4-6)

FEAST OF TABERNACLES (Lev 23:39-44, Nehemiah 8:14-17, Lev 23:42-42, Gen 33:17): In the traditional observance of the Week of Tabernacles from Tishri 15 to Tishri 21 there was a procession accompanied with trumpet blasts every morning to draw water from the pool of Siloam, to perform the Libation upon the altar while the "Hosannas" of Psalm 118 were recited and the branches, or *whips*, of the 4 species of Trees, called the *Lulav*, were waved (Lev 23:40, Neh 8:14-16). *Pliable* trees are a symbol of "the righteous", therefore the 4 different species would suggest the Faithful of all 4 corners of the earth, just as it is prophesied that "*all Nations will worship before him waving flags, and observing the Feast of Tabernacles*" in the 7th Millennium (Ps 1:3, 52:8, 92:12-13, Is 55:12 / Zech 14:16-21, Rev 21:24-26 / Mt 5:18).

This Feast, also called *Sukkot* or Feast of *Booths*, is a time for stargazing from inside our "tents". The agricultural year revolves around the Sun while the Sabbaths are ordained according to the phases, or *faces*, of the Moon. Sukkot is a Feast that calls us to look even higher; *beyond* the Sun and Moon, to see the *bigger* picture and look *farther into the future* - into the *stars*. Pilgrims observing this Feast were instructed to make temporary tabernacles of branches with open roofs in order to observe the night sky and remember the Act of Creation and how that in the past, all of our future Hope and the Promises were ordained from the beginning in the "stories" of the Constellations. Also remembering that the Host of Israel would be 'as the number of the Stars in heaven', suggesting far more people than have ever been in Yah's Covenant. It refers to all the people of this world *and* of the "World to Come" the *Olam Haba*, who are pleased to become His Children (Gen 15:5, 26:3-5, 37:9, De 1:10-11, Ps 8, 147:4, Job 22:12-28).

It is particularly important in the Last Days to observe the night sky as this is where our "Signs of his Coming" will appear (Mt 24:3, Lk 21:25, Rev 12:1).

At this Feast, in the evening as night falls and the skies grow dark, the four giant golden oil lamps, the *Menorah* are lit in the courts of Yah's Temple - each standing "70 *plus* 5 feet" high with four bowls on top of each (1Ki 7:15-16, 2Ki 25:17, 2Chr 3:15, Jer 52:21, 1Cor 13:1, 1Chr 15:19). The sky is illuminated for miles around as Jerusalem becomes a "*city on a hill that cannot be hidden*" (Matt

5:14). As a shadow of the Heavenly it is the New Jerusalem in all of its Glory; which is the Bride herself (Rev 21:2). 4 Lamps, and 70, again suggest the Faithful of all Nations; which contradicts any theory that would have the Bible and the Feasts of YHVH as pertaining exclusively to the Jews. "Jerusalem" is the treasure-chest of joy and hope in *every* living heart.

Called Thanksgiving in the West and other names in other Nations, this Feast draws the eyes and hearts of all people toward heaven with music, dancing, and singing going on throughout the night. The waving of the branches and the water libations are a clear picture of the wind and rain of Holy Spirit poured out in the 7th Millennium; a thousand years "is as a day", concluding the "weeks of years", *7000 years*, allotted for the birthing of the suns/sons of God.

The First Day and the Last Day of the Week of Tabernacles were Holy Convocation's when the 3rd and 4th Trumpets are sounded; Feast *Sabbaths*. There could be no servile work or commerce passing through the City Gates on these days - they were "shut". This distinguishes two prophetic events in the *Grand Scale*: the opening of the Gates in the morning of the 7th Millennium with the First Resurrection, and the closing of the Gates in the evening of the 7th Millennium with the Second Resurrection. Likewise, in the Scale of the *Last Days* and the Trumpet Judgments (Rev 8:1-10:7), the First Day of the Week signifies the closing of the Gates to the First-Fruits, and the opening of the Gates on the 2nd Day for the ingathering of the 3rd & 4th Fruits; the mixed fruit and the olive & grape harvest which are the fruits of the Nations who are the guests coming in throughout the Week from "the highways and hedges".

The Last Day the Gates are again closed and the time for repentance is finished. The sounding of the 7 Last Trumpets begins and the Wrath of God is poured out (Rev 16:1 *and on*). Yshua confirms this with his Parable of The Ten Virgins and the Parable of The Marriage Feast. All the more reason not to neglect such a free invitation and to sincerely aspire to be counted in the number of the First-Fruits. Some of us are wooed by the "promises", and some are heeding the "warnings" (1Cor 5:8, 2Cor 1:12, 8:8, Eph 6:24, Titus 2:7).

Sukkah also means a "covering" and as such speaks of our temporary body of "flesh & bone", the *skin* that covers our inner spirit. God likes to remind us at the time of Tabernacles, that these coverings of skin or "temporary tents" will someday be removed and our spiritual eyes will be opened to see what all of these temporary and temporal earthly parables - and the "Signs of his Coming" in the sky - have meant.

The 8th Day, SHEMINI ATZERET (Lev 23:36,39, Num 29:35-38, Neh 8:18):. On Shemini Atzeret the scroll of the Word of God is brought out of its box and paraded around, as the Multitude dances and rejoices in great jubilation. Though not a lot is said about this day, other than it should be observed after the 7 days of the Week of Tabernacles, we do see prophetic hints:

- Mary brought the infant Yshua to the Temple to be circumcised on the 8th Day as prescribed, for the removal of the extraneous flesh (Lk 2:21-24, Lev 12:1-3,8) a picture of the release of the spirit from the body.
- According to the ordinance of the Priesthood 7 days are required for all cleansing, then on the 8th day cleansing is "finished" and one is pronounced "clean". This relates to mankind's evolution into the incorruptible and immortal body. (Lev 14:1-11,22-23, 15:28-29, Num 6:9-10, Eze 43:26-27, 1Ki 8:65-66, 2Chr 29:17 / Lev 8:33-9:1,6)

The release of the Spirit and the breaking of "the silver cord" that keeps us attached to this body of clay is the greatest of Great Jubilees (Eccl 12:6).

- Solomon's Temple, a shadow of the Heavenly Temple, took 7 years to build and was "finished" in the 8th month. Similarly Yshua's Temple will still be "in the building" during 7th DAY and "finished" on the 8th. (1Ki 6:38)

ROUTE FOUR

- Jerusalem -



MAP OF TEMPLE MOUNT



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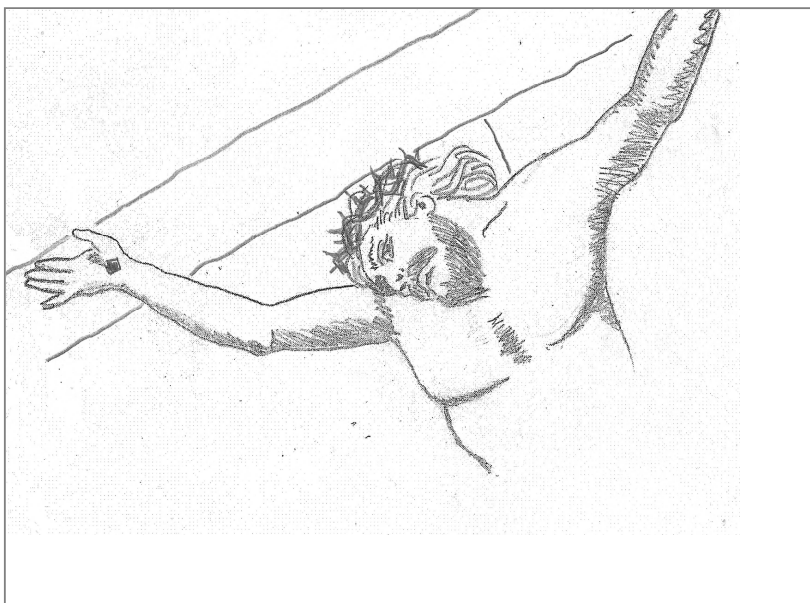
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Thorns & Daggers

"Some fell among thorns and the thorns grew up with it and choked it so that it bore no fruit ... those that are among thorns, when such hear the Word go forth they are choked with the cares of this world, the deception of riches, and the pleasures of life, and they become fruitless."

MT 13:7,22, MK 4:7,18-19, LK 8:7,14

Passover to the Crucifixion 1/2 week



"Truly truly I say unto you, that unless a grain of wheat falls into the ground and dies, it dwells alone. But if it dies, it brings forth much fruit"
Jn 12:24

RTE 4 - Passover the Crucifixion

RETURNING TO JERUSALEM

R4:1 Passover in Jerusalem

The Judeans' Passover was near and many came from out of the country up to Jerusalem, before the Passover, to purify themselves. And the Chief Priests and the Pharisees had given an order that if anyone knew where Yshua was they should disclose it, so that they could take him [Ps 71:10-11].

Then everyone watched for him and asked one another in the Temple "What do you think, that he won't come to the Feast?" *But* the people that were with Yshua when he called Lazarus out of his tomb and raised him from the dead, testified *of* this miracle. So then many of the Jews knew that Yshua was there, therefore great crowds of people came *hoping* to meet him.

Not just for the sake of Yshua but also that they might see Lazarus who he had raised from the dead. But the Chief Priests consulted how they might also put Lazarus to death for it was because of him that many of the Jews left *them* and believed in Yshua.

JN 11:55-57, 12:9-10,17-18

R4:2 The Twelfth Hour

And he said to the Disciples "Now let us go again into Judea." And the disciples said to him "Master, the Judeans have just tried

to stone you and you want to go there again?"

Yshua answered "Are there not twelve hours in the day? They who walk in the day don't stumble, because they see the light of this world. But they who walk in the night stumble, because they have no light within."

Then Thomas called The Twin said to his fellow Disciples "Let us also go, that we may die with him."

JN 11:7-10,16

BETHANY

R4:3 Anointed with Oil

Six days before the Passover Yshua arrived at Bethany where Lazarus was who had been dead and Yshua raised him. And Simon the potter¹, one of the Pharisees, invited him to his house to dine. And they made a feast for him and Martha served, while Lazarus was one of the guests that sat with them.

Now Mary,² who was a sinful woman, was in that city and when she *found* that Yshua was dining at the Pharisee's house she came with an alabaster vial [Ps 92:10] that contained a pound of very precious essential oil of spikenard [2Chr 9:9]. And she stood behind Yshua as he sat dining, broke the vial

and poured it out anointing his head.
[Ps 45:8, 133:2]

And she wept at his feet and began to wash them with her tears and wipe them with her hair, kissing them. She also anointed his feet, and the fragrance of the oil wafted throughout the whole house. [Ps 133:2]

When the Pharisee who had invited him saw it, he thought within himself saying "If this was a Prophet he would know who she was that touched him, that she had a reputation as a sinner."

And in response Yshua said to him "Simon, there is something I must tell you." And he said "Master, do speak."

"There was a certain creditor which had two debtors, the one owed five hundred dollars and the other fifty. And when they had no way to make payment, he promptly forgave them both. Which of them would love him the most?" Simon answered "I suppose the one that was forgiven the most." And Yshua said to him "You have rightly judged."

And he turned to the woman and said to Simon "Do you see this woman? When I entered your house you offered me no water for my feet but she has washed my feet with her tears and wiped them with her hair!

You did not *greet me with a kiss*, but behold, this woman since the time I came in, has not ceased to kiss my feet!

You did not anoint my head with oil, but this woman has *also* anointed my feet with fragrant³ oil!

Therefore I tell you this; because her sins which are forgiven are many, she has loved much. But *he* to whom little is forgiven, loves little."

And he said to her "You are forgiven of your sins." And they that sat dining with him began to wonder "Who is he that he can even forgive sins?" So then he *also* said to the woman "Your faith has saved⁴ you, go in peace."

But some of Yshua's Disciples had indignation for what she had done and Judas Iscariot, who would betray him, said "What is the sense in wasting this ointment? It could have been sold for more than three hundred denarii and the money given to the poor!" But he said this not because he cared for the poor, but because he was a thief. *For he* carried the money-bag and kept the funds that were put into it.

And they criticized her. Then when Yshua knew of it he said "Leave her alone, why do you harass her? She has performed a good thing for me. You will always have the poor with you, and whenever you like you may do them good. But you won't always have me.

For she has saved this ointment until now, and has had to anoint my body beforehand for the day of my burial. Truly I say to you, wherever the good news is preached, this that she has done will also be spoken of throughout the world, for a memorial of her." [Ecc 7:1, Ru 3:11].
MT 26:6-13, MK 14:3-9, LK 7:36-50, JN 12:1-8
1 - Greek text has "leper"

2 - only in the Gospel of John is this woman named as Mary - Martha's sister, she may have already been there, though doubtful that she was a sinner; 'Magdalene' means 'to be exalted' hence she is so called

3 - texts read 'incense'

4 - Aramaic reads 'given you life'

R4:4 Nicodemus, Born Again

There was a man of the Pharisees by the name of Nicodemus, a Ruler¹ of the Jews. He came to Yshua at night and said "Master, we know that you are a Teacher sent from God for no one can do these miracles that you do unless God is with them."

Yshua said to him "Truly truly I say unto you, unless a person is born again² they cannot enter the Kingdom of God." And Nicodemus asked him "Can a person be born through a mother's womb a second time, and be born again?" [Eccl 11:5]. And Yshua said:

"Truly truly I say unto you, that unless someone is born anew of the Spirit, they cannot enter into the Kingdom of God. For that which is born of the flesh; is flesh. And that which is born of the Spirit; is Spirit. Do not marvel that I said to you that you must be born anew *for* just as the wind blows wherever it wishes and you can hear the sound of it, yet, you don't know where it comes from or where it is going [Ps 18:10, Eccl 11:1-6], it is the same for anyone being born anew of the Spirit."

Nicodemus asked him "How can this be achieved?" and Yshua said to him "You are a Teacher of

Israel - and you don't know these things?

Truly truly I say unto you, we speak of that which we know and we testify of that which we have seen, but you do not receive our testimony. If I have taught you of the earthly things and you have not believed, what point is there in teaching you of the heavenly things?"

JN 3:1-12

1 - a member of the Sanhedrin

2 - Greek: "receive birth of water and spirit", Aramaic: "born as from the beginning", Gen 1:27, 2:25, also to be "recreated" 2Cor 5:17, Gal 6:15, Col 1:15

JERUSALEM

R4:5 Son of Man Will Be Killed

Then they went up to Jerusalem, Yshua going ahead of them, but as they followed him they were both amazed and afraid.

And while they were wondering about all the things that he had done Yshua took his twelve Disciples aside on the road and began to tell them all the things that would certainly happen to him, saying "You know that after two days is the Passover [Josh 3:4], so behold, and listen well to what I say to you. We go up to Jerusalem and all the things that are written by the Prophets concerning the Son of Man will be fulfilled:

For he will be betrayed to the Chief Priests and the Scribes and they will condemn him to death. Then he will be delivered over to the

hands of the Gentiles, and they will mock him and spit in his face. And they will scourge him, and curse him, and crucify him. And the third day he will rise again."

But they didn't understand any of these things, being hidden from them. And they couldn't comprehend the saying of the *Prophets* which was spoken to them and were afraid to ask him of it.

MT 20:17-19, 26:1b-2, MK 9:31-32, 10:32-34, 14:1a, LK 9:43b-45, 18:31-34

R4:6 Plans to Take Him

Two days before the Feast of Passover and Unleavened Bread, the Chief Priests and the Scribes and the Elders of the people assembled together at the Court of the High Priest who was called Caiaphas.

And they contrived how that with deception¹ they might arrest Yshua and kill him. But they said "Not on the Feast, lest a riot breaks out among the people."

MT 26:3-5, MK 14:1b-2, LK 22:1-2

¹ - or 'bribery'

R4:7 Thirty Pieces of Silver

Then satan entered Judas Iscariot, one of the twelve, and he went to the Chief Priests and Temple Guards to negotiate how he might betray Yshua to them. And when they heard it they were glad.

And he said to them "What will you give me if I deliver him to you?" And they agreed to give him thirty pieces of silver. [Zech 11:12]

And from that time he sought an opportunity to betray him

to them out of the sight of the crowds.

MT 26:14-16, MK 14:10-11, LK 22:3-6

R4:8 The Upper Room

Then came the first day of the Feast of Unleavened Bread, the preparation day of Passover when it was the custom¹ of the Judeans to slay the Passover *lambs*.

And Yshua sent Peter and John saying "Go and prepare the Passover for us that we may eat." And the Disciples asked him "Where do you want us to go to prepare it?" And he said "Behold, when you enter the city you will meet a man carrying a pitcher of water. Follow him, and wherever he enters say to the good man of that house: The Master says to you 'My time is at hand, where is the guest-chamber that I may keep the Passover at your house with my Disciples?'

And he will show you a large furnished upper room, there make ready for us." [Mt 3:3, 2Ki 4:10] And his Disciples did as he had instructed them and went into the city and found everything just as he had said to them, and *they* prepared *for* the Passover.

Yshua knew that his hour had come to depart from this world, that he had come from God and was going to God, and that the Father had given all things into his hands. And having loved his own who were in the world, he loved them to the *very* end.

So when evening had come he came with the twelve to sit down

and partake of the *Passover Seder*. And he said to them "It is with great desire that I have wanted to eat this Passover with you before I suffer, for I will not eat of it again until it be fulfilled in the Kingdom of God."

MT 26:17-20, Mk 14:12-16, LK 22:7-16, JN 13:1,3

1 - Yshua renews the custom of eating Lamb with the Unleavened Bread of the New Covenant - his own body, although the Essenes may have already replaced the lamb with bread as they did no animal sacrifice, and were vegetarians

R4:9 Who is Greatest?

Then there arose a dispute among the Disciples of which of them would be greatest in the Kingdom of Heaven and Yshua asked "What were you disputing among yourselves?" But they didn't answer.

Then the mother of Zebedee's sons came to him, kneeling and wanting something from him. And Yshua asked her "What is it that you want?" She said "Grant that these my two sons may sit one on your right and the other on your left, in your Kingdom." He answered "You don't know what you are asking. Are you able to drink of the cup that I will drink of, and to be baptized with the baptism that I am baptized with?" They said "We are able."

And he said to them "You will indeed drink of my cup and be baptized with the baptism that I am to be baptized with. But to sit on my right hand and on my left isn't mine to give, it will be given to them for

whom it has been prepared by my Father." [Gen 48:13-18]

And when the ten heard it, they were moved with indignation against James and John. And Yshua knowing what was in their hearts, called a little child to him and put him in the midst of them and said "Truly I say to you, unless you are converted and become as little children, you will not enter into the Kingdom of Heaven.

Therefore whoever will humble himself as this little child, that one is greatest in the Kingdom of Heaven."

MT 18:1-4, 20:20-24, MK 9:33b-34,36, 10:41, LK 9:46-47, 22:24

Become as a Little Child

Then the children were brought to him, and even little infants so that he would lay hands on them and pray, and the Disciples rebuked those that brought them. But when Yshua saw it he was very displeased and said to them "Permit the little children to come to me and do not prevent them, for the Kingdom of God is for such that are as these.

Truly I say to you, whoever will not receive the Kingdom of God as a little child will in no way enter therein. Whoever receives one who is such as this little child in my name, receives me. And whoever receives me does not receive only me, but him that sent me. For the one that is least among all of you, that one will be great.

And he took the children and little infants up in his arms, laid

hands on them and blessed them.

MT 19:13-15, MK 9:37, 10:13-16, LK 9:48, 18:15-17, JN 13:20

R4:10 Washing of Feet

He rose from the table and laid aside his garment and took a cloth and wrapped it about his loins. After pouring water into a basin he began to wash the Disciples' feet and to wipe them with the cloth he had girded himself with.

Then when he came to Simon-Peter, Peter said to him "Master, you are going to wash my feet?" And Yshua said to him "What I do you don't understand right now, but you will know after this." [Josh 3:12-17, 4:20-24] Peter said to him "You will never wash my feet!"

And Yshua said "If I don't wash you then you will have no part with me." Simon-Peter said to him "Then Master, not only my feet but my hands and my head as well." Yshua said to him "They that have immersed don't need to wash anything other than their feet. And as you have *immersed* completely, you are completely clean. But not all of you."

For he knew who would betray him, that is why he said "Not all of you are clean."

JN 13:4-11

R4:11 I Came to Serve

So after Yshua had washed their feet and had put on his garments, he sat down again and called the twelve of them and said to them "Do you know what I have done to you? You call me Master and Lord, and you say well for so I am. If I then, your Lord and Master have washed your feet, then how much more should you wash each other's feet?"

For I have given you an example that you should do as I have done to you. If you know these things, you will be blessed if you do them.

Truly truly I say unto you, the servant is not greater than his Master, neither is he that is sent greater than he that sent him. For who is greater; the one that sits to dine or the one that serves? Is it not the one that sits to dine? But I am among you as one that serves.

You know how the Gentiles appoint Lords to have dominion over them, and they appoint Governors to exercise authority over their Lords. But it should not be this way with you, for whoever wants to be great among you, let them be humble.

And whoever wants to be first among you, should be last of all and subservient to all of you. Just as the Son of Man did not come to be served, but to serve and to give his life as a ransom for the many."

MT 20:25-28, MK 9:35, 10:42-45, LK 22:25-27, JN 13:12-17



*Cassiopeia the Queen
Bride of Messiah*



Virgo/Israel



*Andromeda
sinking in sin*



The Magdalene, the Exalted

*"Truly I say unto you, wherever the good news is preached
this that she has done will be spoken of throughout the world, for a
memorial of her"*

R4:12 In the Regeneration

Then Peter said to him "Look, we have forsaken everything and have come to follow you. What then will we have?" And Yshua said:

"Truly I say to you, that you are those who have continued with me in my trials and tribulations. And in the regeneration of this world when the Son of Man will sit upon the throne of his glory, just as my Father has appointed to me a Kingdom, I will appoint to you - that you may eat and drink at my table in the Kingdom and sit on thrones and judge the twelve tribes of Israel [Deut 3:20, Josh 3:12, Ps 132:12].

And anyone who has forsaken houses or brothers or sisters, or fathers or mothers or wives or children, or lands for the sake of my name and the Kingdom of God, will receive a hundredfold more in the world to come and inherit eternal life [Prov 8:21, 19:17]." MT 19:27-29, MK 10:28-30, LK 18:28-30, 22: 28-30

Disciple's Reward

"Whoever receives you, receives me. And whoever receives me, receives him that sent me. Whoever receives a Prophet in the name of a Prophet will receive a Prophet's reward; and whoever receives a righteous one in the name of a righteous one will receive a righteous one's reward.

And whoever gives just a drink of cold water to one of these little ones in the name of a disciple, or because you belong to the Messiah; Truly I say unto you, that

they will not be deprived of even a fraction of their reward."

MT 10:40-42, MK 9:41

R4:13 The Last Supper

And as they ate the Seder Yshua took the bread and gave thanks, and broke it and gave it to the Disciples saying "Take, eat, this is my body which is given for you. Do this in remembrance of me." [Josh 5:11-12]

Then Yshua said to them "Truly truly I say unto you, unless you eat the body of the Son of Man, and drink his blood, you have no life in you. Whoever eats my body and drinks my blood has eternal life, and I will raise them up at the last day. For my body is food indeed, and my blood is drink indeed [Prov 9:5].

They that eat my body and drink my blood dwell in me, and I in them. As the living Father has sent me and I live by the Father, so they that eat of me will likewise live by me."

MT 26:26, MK 14:22, LK 22:19, JN 6:53-57, ICor 11:24

NOTE: The "I Am the Bread of Life" discourse is recorded at Capernaum at the time of Pentecost (Route 2) "My Body and My Blood" is repeated here as it seems appropriate.

R4:14 I Am the Vine

Then he also took the cup after the supper *ritual* and when he had given thanks he gave it to them saying "Drink of it, all of you. For this is my blood of the New Covenant which is shed for many for the remission of sins. As often as

you drink it, do this in remembrance of me. [Josh 4:6-7]

Divide it among yourselves for truly I say to you I that I will not drink again of this fruit of the vine until that day when the Kingdom of God will come, and I drink it new with you in my Father's Kingdom.

I am the true vine and my Father is the vine-dresser. Every branch in me that does not bear fruit he takes away. And every branch that does bear fruit he prunes¹ that it may bring forth *even* more fruit.

Now you are already pruned¹ by the Word that I have spoken to you. Abide in me, and I in you. Just as the branch cannot bear fruit by itself unless it abides in the vine neither can you unless you abide in me. [Josh 5:1-3,7]

I am the vine, you are the branches. Whoever abides in me and I in them will bring forth fruit abundantly. But without me you can do nothing. If anyone does not abide in me they are cast off, as a branch that has withered is plucked off and thrown into the fire.

You did not choose me, but I chose you and have ordained that you should go and also bear fruit and that your fruit should remain. That whatever you ask the Father in my name he may give you.

If you now abide in me and my Words abide in you, whatever you ask it will be given. In this is my Father glorified, that you bear much fruit, so will you be my Disciples."

MT 26:27-29, MK 14:23-25, LK 22:17-18, 20, JN 15:1-8, ICor 11:25

1 - Aramaic has 'pruned', Greek has 'clean', suggestive of circumcision

R4:15 One of You Will Betray Me

"I do not speak of you all but I know whom I have chosen so that the scripture may be fulfilled 'He that eats bread with me has lifted up his heel against me' [Ps 41:9, 55:12-14]. I tell you now before it comes, that when it does come to pass you may believe that I am." [Is 41:26, 42:9]

After Yshua had said this he groaned in the spirit and testified as they ate and said:

"Truly truly I say unto you, that the hand of the one that betrays me is at the table. And the Son of Man goes just as it is written of him, but woe to that man by whose hand the Son of Man is betrayed. It would be better for that man if he had never been born!"¹

And they were very grieved, and looked at each other wondering who it was that was about to do this, for they didn't know who it was he spoke about.

Who Is It?

Then each one of them asked him "Master, is it I?"

Now one of the Disciples whom Yshua loved was reclining near his chest, therefore Simon-Peter motioned to him to ask who it was that he spoke of. So he leaned closer to Yshua and asked "Master, who is it?"

And Yshua answered and said to him "It is one of the twelve that dips his hand with me in the

dish. And when I have dipped the bread I will give it to him. He it is that will betray me."

And when he had dipped the bread he gave it to Judas Iscariot the son of Simon who, once he had taken the sop, satan had put into his heart to betray him. And Judas asked "Could it be me, Master?" And Yshua said "You have said it. What you do, do quickly!" And supper being ended, he immediately went out into the night.

Now no one at the table knew why Yshua said this to him, for some of them thought that because he held the money-bag that he should purchase things that were needed for the Feast, or that he should give some money to the poor. MT 26:21-25, MK 14:18-21, LK 22:21-23, JN 13:2,18-19, 21-30

1 - common phrase used for emphasis, see Lk 17:2 "better that a millstone ..."

R4:16 Son of Man is Glorified

Then once he had gone Yshua said "Now the hour has come that the Son of Man is glorified, and God is glorified in him. If God is glorified in him God will also glorify him in himself and will promptly glorify him. [Josh 3:7, 4:14, 1:11]

Truly truly I say unto you, unless a seed of wheat falls into the ground and dies, it stays alone. But if it dies, it generates much fruit. Whoever loves their life will lose it, and whoever hates their life will save it - to eternal life!

If anyone serves me let them follow me, and where I am there will

my servant be also. If anyone serves me my Father will honor them."

JN 12:23-26, 13:31-32

A Little While

"My children, for just a little while longer will I be with you. You will seek me, and as I said to the Judeans, where I go you cannot come. So now I say to you 'A little while and you will not see me. And another little while and you will see me'; because I go to the Father."

Then some of his Disciples said among themselves "What is he saying? 'A little while and you will not see me and again a little while and you will see me' and 'because I go to the father'? We don't know what he is saying."

Now Yshua knew that they wanted to ask him so he said to them "Do you inquire amongst yourselves of what I said?

Truly truly I say unto you, that you will weep and lament but the world will rejoice. And you will be sorrowful but your sorrow will be turned into joy! [Ps 37:7-11, Isa 10:3-34, 29:14-20, 54:1-10, 63:1-19, Jer 51:27-64, Hos 1:4-6,9-11, 8:1-14, Hag 2:1-9, Ps 91:1-8]

A woman when she is in labor has sorrow, because her time has come. But as soon as a child has been born she no longer remembers the anguish, for the joy that a human is born into the world [Rom 8:19-22, Ps 15:2, Prov 2:7]. You have sorrow now, but I will see you again and then your hearts will rejoice. And no one can take your joy from you.

And in that day you will ask nothing of me, for truly, truly I say

unto you, whatever you ask the Father in my name he will give it to you. So far you haven't asked anything in my name; ask, and you will receive, that your joy may be full.

I have spoken these things to you in parables, but the time comes when I won't speak to you in parables anymore, but I will show you plainly of the Father. At that day you will ask in my name, but I don't say that I will pray the Father for you, for the Father himself loves you, because you have loved me and believe that I have come from God.

I came forth from the Father and have come into the world. I leave the world again, and go to the Father."

His Disciples said to him "See, now you speak plainly and not in parables. Now we are sure that you know all things and do not need that anyone should *even* ask you. By this we believe that you came forth from God."

And Yshua said "Do you now believe?"
JN 13:33, 16:16-31

R4:17 Before the Cock Crows

Simon-Peter said to him "Master, where are you going?" Yshua said "Where I am going you cannot come now and follow me, but afterwards you will follow."

Simon asked "Master why can't I follow you now? I will lay down my life for your sake!" Yshua

said "Will you lay down your life for me? Behold the time is coming, even the very hour has now come that all of you will be intimidated because of me this night. For it is written 'I will strike the Shepherd and his sheep will be scattered'. [Zech 13:7]

And all of you will bolt, everyone for himself, and desert me. Yet I am not alone for the Father is with me. And after I have risen I will go before you to Galilee."

And Simon said to him "Even if everyone else is offended because of you, I will never be offended!" Then the Master said to Simon "Behold Simon, satan wants to have all of you, to sift as wheat [Amos 9:9]. But I have prayed for you that your faith may not fail.

Truly truly I say unto you that this night, on this very day before the cock crows, Simon, three times you will deny that you ever knew me. But after you have repented, strengthen your brothers."

Still, all the more vehemently Simon said "Even though it should be that I must die with you I would not in any way deny you my Master! I am ready to go with you both into prison and to death!" And all the Disciples said the same.
MT 26:31-35, MK 14:27-31, LK 22:31-34, JN 13:36-38, 16:32

R4:18 I Am The Way [Prov 10:17]

"Let not your hearts be troubled, neither let it be afraid. Believe in God, believe also in me. In my Father's house are many dwellings¹, if it wasn't true I would

tell you.

I go to prepare a place for you, and if I go I will return and bring you back with me (Deut 3:28). So that where I am, you may be also. You know where I am going, and you know the way." [Josh 3:3-4, Is 32:16]

Thomas said to him "*But* Master, we don't know where you're going *so* how can we know the way *to get there?*" And Yshua said to him "I am the Way, the Truth, and the Life [Jer 39:4, Ex 12:7, 13, 22]. No one comes to the Father except by me. If you know me you would also know my Father. And now you will know him, *for* you have seen him."

Then Philip said "Master, *just* show us the Father and it will be sufficient for us!" Yshua said "I have been with you this long and you still don't know me Philip? Whoever sees me sees the Father, so why do you *still* say 'show us the Father'? Do you not believe that I am in the Father and the Father is in me?"

The words that I speak to you, I don't speak on my own. And the Father who dwells in me, he does the works. Believe me, that I am in the Father and the Father is in me, or at least believe because of the works.

Truly truly I say unto you, everyone that believes in me, the works that I do they will do also. And even greater works than these they will do, because I go to my Father. For now I go to him that sent me."

JN 14:1-12, 16:5a

1 - traditionally translated 'mansions'

R4:19 If the World Hates You

** this appears after the Resurrection in Part 6*

R4:20 The Comforter

"And now none of you ask me 'where are you going?' because the things I have said have filled your hearts with sorrow. Nevertheless, I tell you the truth that it is much better for you that I go away. For if I don't go away the Redeemer¹ will not come to you. But if I do go, I will ask the Father and he will give you another Redeemer that will abide with you forever.

For I will send him to you - he who is the Holy Spirit that the Father will send in my name - whom the world cannot receive because it can neither see him nor know him. But you know him for he is with you and will abide in you.

And when he has come he will testify of me, *as* you will also give your testimonies for you have been with me from the beginning. And he will teach you all things and bring everything that I have said to you back to your remembrance.

And he will convict the world of sin, righteousness, and justice.² Of sin; because they don't believe in me. Of righteousness; because I go to the Father and you no longer see me. Of justice;² because the prince of this world is judged.

I still have many things to say to you but you can't understand them *all* now. However, when the Redeemer¹ comes, even the Spirit of Truth which proceeds from the

Father, he will guide you into all truth.

And he will glorify me for he will not speak of his own, but of what he hears of mine will he speak and reveal it to you. Everything the Father has is mine, therefore I say he will speak of mine. And he will reveal to you the future things to come."

JN 14:16-17, 26, 15:26, 16:5b-15

1 - KJV has "Comforter"

2 - or 'judgment'

R4:21 The Father is Greater

"I will not desert you, grieving *and* without consolation [Josh 1:5]. For I will come to you again. A little while and then the world will see me no more, but you will see me. Because I live, you will live also, and in that day you will know that I am in my Father, and you in me, and I in you.

You hear me say 'I go away and I will come to you' but if you really loved me you would rejoice when I say 'I go to the Father', for my Father is greater than I. And take note that I tell you before it comes to pass, so that when it does come to pass you might believe.

From this moment onward I will not speak with you much more, for the prince of the world comes and has nothing in me. But that the world may know that I love my Father, I do just as my Father instructed me."

JN 14:18-20, 28, 30-31a

MOUNT OF OLIVES

R4:22 With the Transgressors

And he said to them "When I sent you *out* without wallets or satchels or shoes, did you lack anything?" And they said "Nothing."

Then he said to them "But now I say, he that has a wallet let him take it, as well as his knapsack. And he that has no sword¹, let him sell his garment² and buy a sword. For I say to you that this, that is written, must also be fulfilled in me:

'And he was numbered among the transgressors'³ [Isaiah 53:12, Job 34:8, Joel 3:9-14]. For all *scriptures* that concern me will have *their* completion."

And they said, "Master look! Here are two swords!" And he said "That is enough!" [1Sam 13:19-22]

And after Yshua had spoken these words and they had sung a hymn, he said "Arise, let us depart!" [Ps 119:62]. And he went out as was his custom, to the Mount of Olives.

MT 26:30, MK 14:26, LK 22:35-39

1 - or 'stave '

2 - *garments that marked them as disciples, hints of 'undercover' operations in a battle of 'truth'*

3 - *Aramaic has 'wicked'; could be referring to his association with the Zealots who had a reputation for violence*

GETHSEMANE

R4:23 Praying in the Garden

And he and his Disciples went over the Brook Kidron where there was a garden called Geth-

semane which he entered. And Judas, who betrayed him, also knew the place for Yshua often resorted there with his Disciples.

And when they arrived there he said to his Disciples "Sit here while I go to pray." And he took Peter, James and John the two sons of Zebedee, with him and began to be very sorrowful and distressed [Ps 119].

And he said to them "My soul is very distressed even to the point of death. Wait here, and watch with me!" And he went ahead about a stone's throw¹ and fell to the ground and prayed saying "Oh my Father! If it were possible, let this cup pass away from me! Yet not my will but yours be done." [Ps 94:17-23, Deut 3:23-28, Isa 51:22-23]

And he returned to the Disciples and found them sleeping, and he said to Peter "Simon, are you sleeping? Couldn't you stay awake and watch with me for *even* one hour? Watch and pray, lest you fall into temptation; the spirit is certainly willing and ready but the flesh is truly weak." [Ps 130:6]

And a second time he went and prayed saying "Now my soul is troubled and what should I say, Father save me from this hour? But it was for just this reason that I came into this world. My Father, if this cup may not pass unless I drink it, your will be done!" And being in anguish he prayed all the more fervently and his sweat became like great drops of blood.

Then an angel appeared to him from heaven to strengthen him

[Ps 138:3, Deut 3:28] And when he rose up from praying he returned to his Disciples and found them sleeping from sorrow, and he said to them "Sleep on and get your rest." For their eyes were heavy, neither did they know how to answer him.

And again a third time he left them and prayed [Dan 6:13] much the same, and he said "Father glorify your name!" Then a voice came from heaven:

"I have glorified it, and will glorify it again."

And those that stood by, and the crowd that was there heard it, and said that it thundered [Job 37:1-5, Rev 10:3]. While others said "An angel spoke to him!"

Yshua said "This voice came not for my sake but for yours. Now is the judgment of this world, now the prince of this world will be cast out! ... But look! The time has come that the Son of Man is betrayed into the hands of sinners. Arise, and let's go, he that betrays me approaches!"

MT 26:36-46, MK 14:32-42, LK 22:40-46, JN 12:27-31, 18:1-2

1 - hints of 'casting his lot' at this time of decision

R4:24 Arrested!

While he was still speaking the one called Judas, one of the twelve, was approaching with a band of *Judean* soldiers carrying lanterns and torches and swords and spears; and men of the Chief Priests and Scribes, and Pharisees and Elders of the people were following behind.

And at once Judas came up to Yshua saying "Shalom¹ Master!" and he kissed him. For he had given them a sign saying 'the one whom I kiss, that's him, seize him and take him away'. And Yshua replied to him "Is it peace you have come for, friend, do you betray me with a *greeting*²?" [2Ki 9:17-18,26] And knowing all things that should befall him, Yshua came forward and said to the soldiers "Who are you after?" And they answered "Yshua of Nazareth!" and Yshua said "I am he."

Judas was standing with them, and as soon as he had said 'I am he' they all went backward and fell to the ground [Ps 70:2, 146:9]. And Yshua asked them again "Who are you after?" and they said "Yshua of Nazareth!" and he said "I have just told you, I am he. If it's me you're after then let these go!" (So that Yshua's saying was fulfilled 'Of those that you gave me, not one of them was lost.') [Jn 17:12]

And they laid hands on him to take him, and his men that were around him seeing what was about to unfold said "Master should we strike with the sword?" Then all of a sudden one of them having a sword, Simon-Peter, drew it and struck off the right ear of one whose name was Malek, the servant of the High Priest. [Jer 6:10, Josh 5:2-3]

And Yshua said "That's enough! Put away your swords, for everyone who takes up the sword will die by the sword. Don't you understand that even now I could pray to my Father and he would

immediately send twelve legions of angels? But should I not drink the cup my Father has given me? How else can the scriptures be fulfilled that say it must be so."

And he touched the ear of him who was wounded and healed him and said to the Chief Priests and Scribes and the Guards of the Temple "Have you come out as against a thief, with swords and spears to capture me? I was with you every day in the Temple and you didn't lay hands on me *then*. But this is your hour, and the power of darkness! All this is done that The Writings and The Prophets are fulfilled."

Then the band of soldiers and guards seized him, and all the Disciples deserted him and fled [Zech 13:7]. And they bound him, and led him away [Ps 118:27].

And there was a certain young man there that followed after him, wearing nothing but a linen cloth wrapped about him. The younger *soldiers* grabbed him but he left them with his linen cloth in their hands and ran away naked. [1Ki 11:29-35, Mic 2:8-10, 1Sam 27:1]

MT 26:47-56, MK 14:43-52, LK 22:47-54a, JN 18:3-11

1 - 'Shalom' translates as 'peace be upon you' abbreviated in the 60's to simply 'peace'; this eastern greeting is typically accompanied with a kiss

2 - literally "with a kiss" [Prov 27:6]

R4:25 First Interrogation

Then they seized him and led him away, first to Annas for he was the father-in-law of Caiaphas who was the High Priest that year. Caiaphas was the one that had said to the Jews that it was better that one man should die for the sake of *all* the people [1Cor 15:21-2, Jdg 18:19]. And then Annas sent him still bound to Caiaphas the High Priest where the Elders and the Chief Priests and the Scribes were assembled in the Council Chamber.

And the High Priest questioned Yshua about his Disciples and about his doctrines. And Yshua remarked "I always spoke openly among the crowds and taught in the synagogues and in the Temple where the Jews were assembled. I have never said anything in secret [Isa 48:16]. Why ask me, ask those who heard what I said. Inquire among all of them - they know everything that I have said!"

After this response one of the guards standing by slapped his face saying "Is that how you answer the High Priest?!" And Yshua answered him "If I have ill spoken prove it, otherwise if I have spoken well why should you strike me?" [Ps 141:5, Isa 50:6]

Then the whole assembly questioned many witnesses to find evidence against him, to put him to death, but they found none. Yes, even though many witnesses came forward and testified against him, they still could not find anything, for

their testimonies did not agree and were not worthy. [Ps 35:11]

Finally the last two came up and reported inaccurately saying "We heard this man when he said 'I am able to tear down this Temple of God that is made with hands, and to build another in three days that is not made with hands'." But even their evidence was not worthy for they could not agree with each other.

And the High Priest got up and asked him "Do you have any response, what do you say to this accusation these bring against you?" But Yshua held his peace and said nothing [Eze 3:25-27, Jer 11:19].

Then the High Priest said "I adjure you by the Living God! Tell us if you are the Messiah, the Son of God, the Blessed One!" And Yshua said to them "Even if I tell you, you won't believe me. And if I ask you, you won't answer me, or let me go. But I do say to you that after this you will see the Son of Man sit on the right hand of the power of God and coming in the clouds of Heaven!"

Then he said again "Then you are the Son of God?!" And Yshua said to them "You have said it. I am." Then the High Priest rent his clothes and said "You heard it, he has spoken blasphemy! What need do we have of any further witnesses, we have heard for ourselves from out of his own mouth! What is your verdict?"

Then they all judged him and answered and said "Guilty, he deserves the death penalty." And the whole assembly arose.

MT 26:57,59-66, 27:1, MK 14:53,55-64, LK 22:54a,66-71, JN 18:12-14,19-24

Mocking

And some of the men that were holding Yshua spat in his face and began to mock him and strike him with their open palms. And after blindfolding him they said "Prophecy to us, you Messiah! Who struck you?" [Mic 2:6] And many other things they were blasphemously saying against him. And they bound him and led him away taking him to Pontius Pilate the Governor.

MT 26:67-68, MK 14:65, 15:1, LK 22:63-65, 23:1

R4:26 Peter Denies Him

Simon-Peter as well as another Disciple had followed Yshua to witness the end, yet Peter kept back at a distance. And when they came up to the entrance of the courtyard, the other Disciple who was familiar with the High Priest entered and spoke to the gatekeeper to bring Peter in.

And the girl that kept the gate looked intently at Simon-Peter and said "Aren't you also one of the Disciples of Yshua the Nazarene?" To which Peter denied answering "Woman, no. I don't know the man."

Now the servants and Guards were standing around a fire they had started in the middle of the courtyard to warm themselves, for it was cold out. And Peter went in and stood with them to get warm.

Some time later another who was convinced in himself said to him "Surely you are one of his Disciples, for your speech gives you away.

You are also a Galilean!" Again he denied it before them all and said "No I'm not, I don't know the man!" And he went out into the hall and the cock crowed.

Then one of the servants of the High Priest who was related to the one whose ear Peter had stricken off said "Didn't I see you in the garden with him?" Simon-Peter denied it again saying "Man, I don't know what you're talking about - I don't know him!" And he began to curse and swear with an oath [Lk 12:10]. And the very moment he said those words the cock sounded¹ a second time.

Just then the Master turned and looked eyes with Peter and Peter remembered the words he had said to him: "Before the cock crows twice, you will deny me three times." And Peter went out and wept bitterly.

MT 26:58,69-75, MK 14:54,66-72, LK 22:54b-62, JN 18:15-18,25-27

1 - morning call to prayer from the Temple Watchtower, 2Ki 17:9, Isa 21:5-9

R4:27 Judas Repents [Ps 109:4]

Then Judas who had betrayed him, when he saw that Yshua was condemned repented in himself and took his reward for iniquity - the thirty pieces of silver - back to the Chief Priests and Elders saying "I have sinned in that I have betrayed innocent blood!" [Prov 1:11-19, Num 35:22-29,33]. And they said "What is that to us? You deal with that."

And he threw the pieces of silver into the Temple and left, and he went and hanged himself.

And the Chief Priests took the silver pieces and said "It isn't Lawful to put it into the Offerings because it is the price of blood." So they took counsel and bought the potter's field with it, to bury strangers in [Ex 21:28-36]. That field was thereafter called The Field of Blood for when he fell headlong, his belly burst asunder and his bowels fell out [Zech 11:14]. And it was known to all the inhabitants of Jerusalem as 'Khaceldama' in their language, to this very day, which is translated as The Field of Blood [Jer 32:37-44, Est 5:1, 8:5-13, Rev 5:5, 2Ki 4:35, Job 5:19].

Then that was fulfilled which was spoken by the Prophet saying 'And I took the thirty pieces of silver, the price of the precious one¹ that was valued by those Sons of Israel, and gave it for the Potter's Field as MarYah instructed me.' [Zech 11:12-13, Jer 19:11, 32:7-33:26, Ps 69:25, 109:8, 2Sam 17:23, Ac 1:20]. MT 27:3-10, Acts 1:18-19

1 - Greek reads only 'him'

TO PILATE AND HEROD

R4:28 Pilate's Interrogation

Early that morning when the sun was rising, after they had bound him, they delivered him from before Caiaphas to the Hall of Judgment where Pontius Pilate the Governor was. But the Jews didn't go into the Hall of Judgment themselves, not wanting to become defiled before eating the Passover.

And when Yshua was brought before Pilate the Governor,

Pilate went out to the Chief Priests and the Rulers of the people and asked them "What accusation do you bring against this man?" And they said "If he wasn't a malefactor we wouldn't have even brought him before you. We have a Law, and according to our Law he should be put to death because he makes himself to be the Son of God!" And they cried out "Crucify him! Crucify him!"

Then Pilate said to them "You judge him and crucify him according to your own Law!" So the Judeans answered to him "It is against the Law¹ for us to put anyone to death." That the saying of Yshua would be fulfilled signifying what kind of death he would die.

And the Chief Priests and the Elders began to accuse him of many things, and they said "We found this *heretic* corrupting our nation and he is negligent of paying the tribute to Caesar, saying he himself is a King - the Messiah!"

Pilate then returned into the Judgment Hall and called for Yshua and asked him "Are you the King of the Jews?" And Yshua said "Do you ask this of yourself or have others claimed it of me?" Pilate said "Am I a Jew? Your own people and the High Priest have brought you to me. What have you done?"

Yshua said "My Kingdom is not of this world, if it were, my servants would have fought, and I would not be *in the hands* of the Judeans even now." Pilate said "Then you are a King!" And Yshua responded "You say that I am a King.

For this reason was I born and for this cause I came into the world - that I should bear witness of the Truth! Everyone that is of the Truth hears my voice." Then Pilate said to him "What is Truth?"

And the Chief Priests and Elders accused him of many more things but Yshua had no answer to them. And Pilate was amazed.

When he sat down on the Judgment Seat (in the place that is called the 'Pavement of Stones' but in Hebrew it is 'Gabbatha') his wife sent a message to him saying "Have nothing to do with that righteous man, for I had a most disturbing dream about him last² night!" Which frightened him. [Job 4:12-18]

And he again went into the Judgment Hall and asked Yshua "Where do you come from?" But Yshua wouldn't answer. Then Pilate said to him "You won't speak to me? Don't you hear all the things they testify against you?" But still Yshua would not answer a single word. Pilate said again "Don't you realize I have the power to crucify you, and the power to set you free?!"

Yshua said "You have no power at all over me unless it is given to you from above, so that he that delivered me to you has the greater sin." And after this Pilate was all the more afraid and from then on he tried to release him.

And he again went out to the Judeans and said to them "I do not find any fault in him at all!" And they were the more fierce and cried out "He stirs up the people teaching

throughout all of Judea, he started in Galilee and progressed to this place!" And when Pilate heard Galilee mentioned he asked whether this man was a Galilean. And when he learned that he was under the jurisdiction of Herod, he sent him to Herod, who happened to be in Jerusalem at the time.

MT 27:1-2,11-14,19, MK 15:1-5, LK 23:1-7, JN 18:28-38a, 19:7-12a

1 - perhaps Roman Law, but stoning to death for blasphemy was allowed, which they had attempted to do several times with no success! The Judean Leaders feared the people and wanted to lay the responsibility for his death on the Romans

2 - these events took place early in the morning, Pilate's wife would have had only recently woke up, having dreamt about Yshua in the night, the Judeans had not yet had their Passover meal

TO HEROD

R4:29 Herod's Inquisition

When Herod saw Yshua he was very glad for he had heard many things about him and had been wanting to see him for quite some time, hoping to see some miracle done by him.

And the Chief Priests and Scribes were there, vehemently accusing him. Therefore he interrogated Yshua with many questions but Yshua wouldn't give him any answer. So Herod sent him back to Pilate.

And since that day Herod and Pilate were friends again, for before that they had been enemies.

LK 23:8-10,11b-12

BACK TO PILATE

R4:30 Crown of Thorns

Then the Governor¹ took Yshua into the Judgment Hall and called the whole garrison to gather around him to humiliate him. And they stripped him and adorned him with a royal purple robe. And after they had plaited a crown of thorns they put it around his head, and gave him a reed to hold in his right hand [Jdg 9:8-15, Job 31:33-40].

And they bent the knee, bowing before him and saluted him mockingly saying "Hail! King of the Jews!" And they spat on him and took the reed and beat him on his head and struck him with their fists.

MT 27:27-30, MK 15:16-19, LK 23:11, JN 19:2-3

** the man in the Shroud of Turin still wears the crown of thorns*

1 - Luke says "Herod's" men

Behold the Man!

Now when Pilate had called upon the Chief Priests and the Rulers of the people he announced to them "You have brought this man to me as a deceiver of your people. Now see! I have examined him before you and have found no fault in him concerning the things of which you accuse him. No! And neither did Herod for I sent him to Herod. And see! *Even* by him, nothing worthy of death was *found* done. I will therefore reprimand him and release him!"

For it was the custom at the Feast that the Governor should release one prisoner to the people,

whomever they requested. But the Judeans cried out saying "If you release this man you are not in allegiance to Caesar! Whoever makes himself a King is an enemy and speaks against Caesar!"

And at that time there was one notorious prisoner called Barabbas imprisoned there, who had instigated a revolution and had committed murder in this insurrection.

And as the multitude cried out for this custom to be granted, Pilate said to them "Who do you want me to release to you - Barabbas, or Yshua who is called Messiah, the King of the Jews?"

But the Chief Priests were able to persuade the people that they should ask for Barabbas to be released to them, and to destroy Yshua. So when Pilate asked them "Which of the two do you want me to release?" The crowd cried out together "Barabbas!" And Pilate asked them "What then should I do with Yshua who is called Messiah?" And they all said "Away with this man, let him be crucified!"

And Pilate said "Why, what evil has he done?" Yet they shouted out all the more vehemently "Crucify him!" And Pilate wanting to release Yshua said again for the third time "I have found no cause for death in him. Therefore I will chastise him and let him go!" And they instantly shouted out more loudly, working themselves into a frenzy and chanting "Crucify him! Crucify him!" Demanding that he be crucified!

Now it was about the sixth hour [noon] of the Judeans' Preparation Day, and Pilate had Yshua brought out, still wearing the crown of thorns and the purple robe and he said to them "Behold the Man! Behold your King!" (For the Governor knew that they had delivered him to them out of envy.)

And they cried out "Away with him! Away with him!" and "Crucify him! Crucify him!" And Pilate said "Should I crucify your King?" And the Chief Priest answered "We have no King but Caesar!" [Hos 10:3]

The roar and the clamor of the multitude and of the Chief Priests was increasing, and he saw that he could not prevail over them. Therefore to pacify the people and prevent a riot from breaking out he pronounced that it should be done as they requested. And he released to them Barabbas, the one that was charged with sedition and murder.

But Yshua, he sentenced to their will. And he took water and washed his hands in front of them saying "I am innocent of the blood of this righteous man. You do as you will!" [Ps 73:13-18]. And all the people answered "His blood be on us and on our children." [Joel 3:19, 1Ki 2:31-32]

And he sent Yshua to be crucified. Then they took off the robe and after they had scourged him with whips they led him away. [Ps 129:3]
MT 27:15-18,20-26,31, MK 15:6-15, LK 23:13-25, JN 18:38-40, 19:4-5,12b-16

GOLGOTHA

R4:31 Lifted Up

And they led him away to crucify him. And as they came out of the city they took hold of a man of Cyrene whose name was Simon the father of Alexander and Rufus, who was passing by just coming from the countryside. And they forced him to bear [Hos 10:11-15] Yshua's cross-beam laying it upon his *shoulders*, while he followed Yshua [Ex 12:34, Eze 12:6-11, Ps 81:6].

Crowds of people were following and also women who were weeping and mourning for him. And Yshua turned to them and said "Daughters of Jerusalem don't cry for me, but cry for yourselves and for your children! [Lam 3:24-58] For behold, the days are coming when they will say 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed'. For then you will start saying to the mountains 'Fall on us!' And to the hills 'Cover us!' For if they do these things when the wood is green *imagine* what they will do in the dry."¹ [Job 13:25, Nahum 1:10, MT 24:19, LK 11:27]

MT 27:32, MK 15:20-21, LK 23:26-31, JN 19:16-17a

¹ - see also Hos 10:8, Is 2:10,17-19, 5:24, 56:3-8, Eze 20:33-49, Rev 6:12-17, and especially Jer 31:13-40

R4:32 King of the Jews

When they came to the place that is called The Skull, in Hebrew 'Golgotha', and also called 'Calvary', they offered him vinegar mixed with

myrrh to drink, but after tasting it he refused it. And at the third hour they crucified him, nailing him to the stake. And Yshua said "Father forgive them, for they don't know what they are doing." [Ps 69:21-22]

And they installed a plaque above his head which Pilate had written, stating the reason for his execution, reading in Greek and in Hebrew and in Latin: THIS IS YSHUA OF NAZARETH, THE KING OF THE JUDEANS. [Ps 89:16-37]

Many people read this inscription for it was near the city and many passed by that way. So the Chief Priest of the Judeans asked Pilate "Do not say 'He is King of the Judeans', but 'He said I am King of the Judeans'." But Pilate said "What I have written I have written."

MT 27:33-35a,37, MK 15:22-23,25-26, LK 23:33a,36,38, JN 19:17b,19-22

R4:33 Parted His Clothing

Then the soldiers that had crucified him took his garments and they rent the seams dividing them into four parts, one for each of the soldiers. But his outer robe had no seam for it was woven in one piece from the top to the bottom.¹ Therefore they said to each other "Let's not tear it, but cast lots for it to see who gets it!" [Ps 109:29]

Then the scripture was fulfilled which was spoken by the Prophet: 'They parted my garments among them, and for my mantle they cast lots'. And after performing these things the soldiers sat down and watched him.

MT 27:35b-36, MK 15:24, LK 23:34b, JN 19:23-24

1 - When the veil of the Temple is rent it speaks of 'breaking Covenant'. Though Messiah is 'rent' by Judah - he makes a way to redeem, repairing 'the breach'

They Reviled Him

As the people passed by on the road, they wagged their heads at him mocking, and insulted¹ him saying "Aha! He that would destroy the Temple and rebuild it in three days! Save² yourself if you are the Son of God and come down from the cross!" [Ps 89:41, Deut 32:37-38]

And the Chief Priests and Scribes, and the Elders and the Rulers of the people, and the Pharisees were also laughing and mocking¹ him to each other saying "He saved³ the life of others - his own life he cannot save³ ... If he is the Messiah the chosen one of God and the King of Israel let him come down from the cross now, so that we will see and believe in him! ... He trusted in God let Him deliver him now for he said 'I am the Son of God!'" [Ps 109:25, Jer 2:28]

MT 27:39-43, MK 15:29-32a, LK 23:35

1 - 'blaspheming him' in Aramaic

2 - literally 'deliver' in the texts

3 - appears in texts as 'to give life to', this is the same word used elsewhere where it is translated as

'saved/salvation'

R4:34 Two Thieves

And two thieves were also led out with him for execution. And they had crucified them with one to

his right and one to his left, with Yshua in the center. And the scripture was fulfilled which said 'He was reckoned with the transgressors' [Is 53:12].

And one of them that was hanging there spoke sarcastically to him saying "If you are the Messiah - save yourself, and us too!" But the other rebuked him and said "Have you no fear of God, seeing that you are in the same condemnation? For we are getting what we deserve, the just rewards of our actions [Job 15]. But this man had done nothing wrong."

And he said to Yshua "Master, remember me when you come into your Kingdom!" And Yshua said to him "Truly I say unto you today you will be with me in paradise."

MT 27:38,44, MK 15:27-28,32b, LK 23:32-33,39-43, JN 19:18

R4:35 Darkness

Now from the sixth¹ hour the sun was darkened², and there was a darkness over all the land up to the ninth hour. And at around the ninth hour, after about 6 hours had passed, Yshua cried out with a loud voice "Eli, Eli, lama sabachthani!" Which is translated 'My God, My God, why have you forsaken me' [Ps 22, Ps 69, Ps 89:38-52, Job 3:4-5,24-25, 13:9-28]. And some who were standing there who heard it said "This man calls for Elijah!"

And after this, knowing that all things had been accomplished, Yshua said "I thirst." So that the scripture might be fulfilled [Ps 69:3,

21, 137:6]. And right away someone ran and got a sponge, soaked it with vinegar [Jer 25:28] and put it on the end of a hyssop stick and lifted it up to his mouth offering him a drink.

But the rest of them said "Leave him alone! Let us see if Elijah comes to save him or take him down." And the soldiers came up to him and taunted him saying "If you are the King of the Jews save yourself!"

MT 27:45-49, MK 15:33-36, LK 23:36-37,44-45a, JN 19:28-29

1 - at that latitude there were 12 hours in a day, beginning at 6 am to 6 pm, the '3rd hour' was 9 am, the '6th hour' was 12 noon, 'the 9th hour' was 3 pm.

From the 6th to the 9th hour were 3 hours of darkness

2 - Joel 3:15-16, Amos 5:8, Job chapter 3

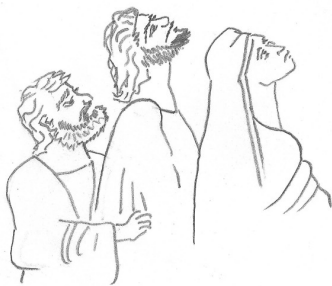
Yshua's Mother

All the while Yshua's companions were watching from a distance, as well as many women who had followed him from Galilee and ministered to him *out of their substance*; among whom were Mary Magdalene, and his mother Mary the mother of James the less and Joseph, and his mother's sister, and Mary the wife of Cleophas, and Salome, and the mother of Zebedee's children. [Ps 38:11, 45:9-12] And many other women had gone up with him to Jerusalem, and all of them witnessed these events.

And when Yshua saw his mother and the Disciple whom he loved standing there he said to his mother "Woman, behold your son."

And to the Disciple he said "Behold your mother!" And from that moment that Disciple kept her with him.

MT 27:55-56, MK 15:40-41, LK 23:49, JN 19:25-27



R4:36 Roar of the Lion

Therefore, having been offered the vinegar he said "It is finished." [Rev 16:17, Josh 4:10, Eze 39:7-8]. And he said "My Father, into your hands I commit my spirit." And after he had cried out again with a loud voice¹ he bowed his head and gave up his spirit. [Is 42:14]

And behold! there was an earthquake, and the rocks split. And the veil of the Temple was torn apart from the top to the bottom. And graves were upheaved (and after his resurrection many bodies of the saints which slept arose and came out of the graves, and they entered into the Holy City and were seen by many people [Isa 26:19, Eze 37:12-13].)

And the people who were there watching Yshua and saw these things happen feared greatly.

And the Centurion that stood near him who saw how he had

cried out so and died, he glorified God and said "Truly this righteous man was the Son of God!" [2Ki 2:11-13]

MT 27:50-54, MK 15:37-39, LK 23:45-47, JN 19:30

1 - literally 'roar' in the texts, see Jer 25:30, Isaiah 42:13-16, Hosea 11:10, Amos 3:7-8, Prov 19:12, 20:2, Job 3, and Ps 93:4, Hos 5:14, Zech 14:4-6, Rev 10:3

R4:37 Witness of Blood & Water

Now that the Preparation Day was setting the Judeans asked Pilate that the legs of the crucified might be broken so that they could be taken down. For that Sabbath that was coming was a High Day and the bodies should not remain on the crosses.

So then the soldiers came and broke the legs of the first, and of the other that was crucified beside him. But when they came to Yshua and saw that he was already dead, they didn't break his legs. Rather, one of the soldiers pierced his side with a spear, and blood [Heb 9:16-20] and water rushed out [Deut 15:19,21,23, 1Jn 5:8].

And he that saw it testified, and his witness is worthy. And he knows the truth and spoke that you might also believe. For these things were done so that the scripture might be fulfilled: 'Not a bone of his will be broken' [Ps 34:20, Num 9:12].

And everyone that saw all the things that happened, returned from that site beating upon their breasts. Which again fulfills another scripture which says 'They will look

on him whom they pierced.' [Zech 12:10-12, Is 53, Zech 13:1, Amos 8:9-10]
JN 19:31-37, LK 23:48

4:38 Placed in a Tomb

The sun was setting and the High Sabbath was about to begin, and there was a certain rich man by the name of Joseph, of Arimathea a city of the Judeans, who was an honorable and righteous man watching for the Kingdom of God to come. He was one of the Rulers but he did not agree with the judgment of the Council or consent to their actions. And he was also a Disciple of Yshua, although secretly for fear of the Judeans. *This Joseph* boldly approached Pilate to ask for the body of Yshua.

Now Pilate was surprised to hear that Yshua had already died, so he summoned a Centurion and asked him if Yshua was already dead. Then after the Centurion confirmed the report, he granted Joseph's request and released the body of Yshua to him.

And Nicodemus, who had earlier come to Yshua by night, went with him. And they bought a linen cloth and about a hundred pounds of embalming spices; of myrrh and aloes [Song 4:14, Ps 45:8, Prov 7:17]. And taking down the body of Yshua, they took it away and wrapped it in the linen shroud as was the custom of the Hebrews to bury.

Now there was a garden near the place where he was crucified, and in the garden a brand

new tomb hewn out of the rock in which no one had yet been laid [Is 53:9-12]. And there they laid Yshua, for the High Sabbath was drawing on and the tomb was conveniently nearby. Then they rolled a great stone over the entrance of the tomb, and left.

And the women that had followed Yshua from Galilee were also there near the tomb; Mary Magdalene and Mary the mother of Joseph, who were over-seeing how his body was dressed¹ and laid. Then they returned and prepared the spices and fragrant oils, but they rested on the High Sabbath just as it is commanded in the scriptures. [Lev 23:7]

MT 27:57-61 ,MK 15:42-47, LK 23:50-56, JN 19:38-42

1 - see latest Shroud of Turin discoveries to see how his body was adorned on youtube: "Shroud A New Astonishing Phenomenon Discovered In This Find"
<https://www.youtube.com/watch?v=K KHyRrtbRb4>

R4:39 Guards and the Angel

The next morning the Chief Priests and the Pharisees also approached Pilate, to discuss the securing of the Tomb. And they said "We remember something that this heretic said when he was still alive; how that after three days he would arise. Therefore order your guards to seal the tomb in case his Disciples come during the night to steal the body away and tell the people 'He has risen from the dead!' Or this last deception will be even worse than

the first!"

Pilate said "You have your own Guards. Go! And secure it as you see fit." So they went and sealed the tomb themselves and set up a watch to guard it.
MT 27:62-66

An Earthquake

And behold! There was a great earthquake, for the angel of MarYah descended from heaven and rolled back the stone from the entrance and he sat upon it. He appeared as bright as lightning and his robe was as white as snow. And the sight of him terrified the guards so that they trembled and fell to the ground as dead men.

And when they left, some of them went into the city to tell the Chief Priests everything that had occurred. And when the Chief Priests assembled with the Elders they consulted and decided to bribe the Guards with a large sum of money, telling them "Say that his Disciples came in the night and stole him away while you slept. And if the Governor should hear of it, we will convince him and keep you out of it."

So they took the bribe and did as they were instructed. And this saying is still spread by the Judeans to this day.

MT 28:2-4,11-15

TRIVIA:

- the Jezreel Valley can be viewed from atop Samaria; Jezreel means "God will sow"

- Migdal, the town of Mary Magdalene, means "tower" or "high exalted place". She came to be known as "The Magdalene" in recorded history as a result of Yshua's words about her

- After the death of Herod Archelaus and before Herod Agrippa I, Judea had 3 Roman Governors: Pilate was Governor from 26-36CE under Emperor Tiberius. The Praetorium, or Antonia Fortress aka the Phasael Tower built by Herod the Great, was at the NE corner of the Temple Mount at the 2nd wall, and was the residence of the Roman Governors when in Jerusalem. When Herod Antipas came to Jerusalem to observe the Feasts he stayed at Herod's Palace in the Upper City of Jerusalem at the 3rd wall. He was here in Jerusalem at the time of this Passover and due to his Hasmonean bloodline was revered by some of the Judean Rulers as the King of Israel.

- After a mass crucifixion the Palace was burnt in the first Jewish Rebellion of 66CE. The Romans destroyed the Temple 70CE and the Herodium in 71CE. After the destructions of that time the Phasael Tower was rebuilt and called The Tower of David.

2nd PASSOVER

*Read about 2nd Passover: Num 9:6-14, Ex 29:39-46, 40:1-17,33

The Preparation Day of Passover, Nisan 14

The Week of Unleavened Bread, Nisan 15-21

The *Day of First-Fruits*, Nisan 17-18 variable

1st MONTH - NISAN

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

Interrogated & Crucified Passover Preparation Day

Week of Unleavened Bread, 3 nights in the Tomb

17-18 First-Fruits, The Resurrection

At Yshua's first Passover his followers were baptized into the New Covenant, they had crossed over from the wilderness of the world (spiritual Egypt) into the Grace of God - a Passover of *Beginnings*. At his second Passover Yshua himself crosses over from this earthly life into the Eternal Realm - a Passover of the release from the flesh and the *Ending* of this earthly physical life. He was the First to pass from life - to death - to eternal Life. Messiah is the Beginning and the End, the Alpha and Omega, the First and the Last of all things to be our example of all things (Rev 1:8,11, 21:6, 22:13, Isa 44:6, 46:10, 48:12). In that example, we could say that we too have two Passovers; the first when we first come into Covenant, and the second when we "breathe our last" and leave this earthly body, being at long last delivered from the womb of Mother Earth to take our next breath in another realm where we are fully begotten as Sons (Gen 25:8,17, 35:29, 49:33, 2Chr 9:29, 35:1-27, Job 19:25, Prov 5:11, Isa 41:4, Hos 1:10, Mk 15:39, Lk 23:46, 1Cor 15:45):

"Of his own will he begat us with the word of truth, that we should be a kind of first-fruits of his creatures" (Jms 1:18). "For in Messiah Yshua I have begotten you through the gospel" (1Cor 4:15).

"Blessed be the God and Father of our Master Yshua Messiah which has begotten us again unto a lively hope by the resurrection of him from the dead, to an inheritance incorruptible and undefiled and that does not fade away but is reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time ... until the appearing and salvation of your souls" (1Pet 1:3-9).

"Listen to me, you who are born by me from the belly, which are carried from the womb and even to your old age I am He. And even to frosty hairs will I carry you. I have made, and I will bear, even I will carry and will deliver you" (Isa 46:3-4). "Because the creature itself will also be delivered from the bondage of corruption into the glorious liberty of the Children of God, knowing that the whole creation groans and labors in birth-pangs until now" (Rom 8:21-22, Mic 5:3).

It seems that we are first begotten into the Faith by being born-again by the Spirit. Then, we are finally and irrevocably begotten as Sons when we are delivered from this earthly body and emerge in a glorious eternal body to the "end of our salvation". For this we needed a Messiah - someone we could relate to in our earthly state. His sole purpose was to reconcile us to the Father - who we *can't* relate to in this earthly state:

"For I am the Lord your God, the Holy One of Israel, your Savior ... and beside me there is no Savior ... Truly you are God, who hides yourself. O God our Savior!" (Isa 43:3-11, 45:15).

"Born to you this day in the city of David, is Master Yshua who is the Messiah" (Lk 2:11).

"God has saved us according to his purpose given before the world began, but has now been revealed by the appearing of our Savior Yshua Messiah" (2Tim 1:9-10).

At the 2nd Passover Yshua realized that this would be the end of his earthly life, this caused him to seek the Father's will in Gethsemane with every ounce of his being. He suffered the last reproaches and humiliation the world could throw at him and approached the Cross with Glory in his mind's eye. This cross he bore was an example of a spiritual yoke that we are admonished to take up with an equally determined solemnity as we near our ends, so that we too should rise above the trials of earth and pass over the great spiritual divide to Glory Land. We will have two **Passings**, our first and our last, but do we, who have had our first Passover dying to the old life, require another *Passover* to die to the earthly life again? Rather, we need one of each of the Feasts for this earthly life, and the last divinely ordained Feast at the end of the Harvest year is *Tabernacles* - a shadow of the *consummation* of the Marriage Covenant.

Purpose of the Feasts:

Just as the Law of Commandments was our "teacher", so too are the Feasts. They were given to be a memorial of things past and the anticipation of our future potential. Things past and things future are to be reviewed from season to season and applied to our own lives as we move from one stage to the next in the seasons of Life, for all our hope and the promises while they exist only on paper, are nothing, until we fully appropriate them. In their observance we are instructed to allow the children to ask the meaning of the Feasts while the general response of the Elders is also prescribed:

"What is the meaning of this service? Of the testimonies and the statutes and the judgments which YAH our God has commanded? You will say 'we were slaves and YAH brought us out ...and led us through great temptations ... to prove us, to do us good in the latter end' " (Ex 12:26, Deut 6:20-8:20).

The Feasts are also parables, they are like the lintel connecting two door posts helping us to make the connections between our earthly parables on the one side, to the spiritual truths on the other, so that we may know how to respond when "asked for the reason of our hope" (1Pet 3:15). The joy and feasting we observe at God's Feasts serve as an invitation into the Covenant of spirit-marriage so that all may "taste and see that the LORD is good". They are the sweet-bread of the Faith, like candy and dessert, that are welcomed even by those who remain ignorant of their spiritual precepts (Ex 16:31, Ps 19:10, 34:8, 119:103, Prov 16:24, 24:13, Song 4:11).

Yshua had laid his life down not to remain as the Sacrificial Lamb, nor to restrict our spiritual growth to a First Passover experience, which is the Redemption Blood shed in the *outer courts*. Rather, he arose from earth to advance us to understand him to be also our Atonement Lamb who "seals" us for Salvation with the indwelling presence of Holy Spirit - this Blood sprinkled *in the Holy of Holies*. Once having received this, we shouldn't be "returning to the first principles of repentance" looking for the return of another Passover Lamb (Heb 5:11-6:2, 4:3,16), we should be looking for the King of Tabernacles to return, pronouncing the Judgment of Tishri 10 in which we receive our rewards and the glorification of our bodies.

Joseph of Arimathea and Nicodemus, who took and *touched* the dead body of Yshua to lay it in the tomb, became *unclean* for that current Passover (Num 9:6-12, Ex 29:39, 40:17,33,38). These men represent people who have not accepted the Proposal of Covenant for themselves, who have not yet had a first Passover through "spiritual waters" so they are still "unclean". To become clean they need the inner witness of the ashes of the red heifer (Mt 27:25, Lk 11:50-51).

The Red Heifer: The ash-water of the red heifer was a cleansing serum; to cleanse one from touching something unclean, like "a dead body". It was also a *truth serum*, used to discover the guilt of adultery (being out of Covenant) and to cleanse from the uncleanness of leprosy (self-appointed rules not based on scriptural truth). Unless one had sincerely repented of these things, taking the ash-water would result outwardly in some physical infirmity. It was used to prove one's "guilt" or "innocence". And to pronounce one to be "clean" after becoming defiled; either out of necessity, or true ignorance.

In Yshua's day, people who were unclean and could not therefore attend the Passover Feast, could partake of the ritual cleansing process which took 7 days to complete. If there was not sufficient time to complete it before Passover, they would be allowed to have a *second Passover* a month later.

The 2nd Passover speaks of how the 2nd Coming will be received by people who are still "sitting on the fence" regarding the Covenant Marriage, as the "Third Day" of Messiah that we look forward to, will begin with the pouring out of this truth-serum in order to cleanse the earth of all who wish to remain "unclean" and refuse to repent. It will also bring the faithful to *perfection* and so it is not something we have any reason to fear, if we are sincere:

"The eyes of the blind will be opened, and the ears of the deaf will be unstopped. Then will the lame leap as a hart and the tongue of the dumb sing ... and a highway will be there and a Way, and it will be called The Way of Holiness. The unclean will not pass over it" (Isa 35:5-8, 4:4).

"With the pure you will show yourself pure but to the froward (the judgmental and unrepentant), you will show yourself unsavory" (Ps 18:26).

Messiah is the bridge between Heaven and Earth, holding open the Gates of the New Jerusalem. And his arms are "stretched out still" to whomsoever will Pass-Over into the Grace of God (Josh 3:1-17) and come under the protective covering of a clean conscience toward God. It will be a time of testing, and of purifying to be fully-armed with the armor of God, and of *"doing great exploits"*. For this has been predetermined, and prescribed for us, who have been marked by Holy Spirit as the first-fruits of his Harvest (Rev 11:1-19, 22:3-6, Ps 12:6, Deut 3:18, Josh 1:14, 6:1-27, Lk 11:21).

Holy Water used for Jealousy:

Num 19:1-22, Ex 32:20, Num 5:12-31, 8:6-26, Deut 32:16

Holy Water used for Leprosy:

Lev 13:1-59, 14:7

HANUKKAH

Feast of Dedication, Festival of Lights

9th MONTH - KISLEV

10th TEVET

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 1 2 3 4 5 6 7 8 9

/ / / / / / /

25-----2

8 DAYS OF HANUKKAH

The GLORIOUS festival that is celebrated all over the world as the Festival of Lights. Almost every culture has one. Centered around the Winter Solstice these Feasts, including Christmas, recognize the descent of the Sun to its lowest point in the horizon, where it occupies this station for 3 days and 3 nights (December 21 to 24). Then it rises once again to the height of its glory at the Summer Solstice, and falls again. In its observance the human race is mindful of the continuance of life in a similar cycle; rising from birth to the height of maturity, then falling in age to death, with the promise of a resurrection to eternal life. In Pagan tradition an evergreen tree symbolized eternal life and was brought into the home:

"The customs of the heathen are vain (without understanding) for one cuts a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers so that it does not move" (Jer 10:2-4).

We spend our lives accumulating gold and silver, and we display our trinkets on a tree or on our front doors. But how many of us understand that we ourselves *are* the silver and gold - God's *treasures*?

The Tabernacle first built by Moses was just a *shadow* of the True that is in Heaven. It was never meant to replace "the tabernacle of the presence" with a thing made with hands. The physical things, the shadows and the *beggarly things*, were temporary (milk) for our primary instruction. We know now that the real Shekinah presence of God is to be carried about within us, for we are the Temple of God. Now that the real has come in the baptism of the Holy Spirit we are called to "Come out of Egypt", put away "the former things" (Gal 4:8-10), and walk in *real* Light. Like the Whos of Whoville who continued to rejoice after their Christmas Tree was taken away.

HISTORY: The events establishing this Feast of Dedication are recorded in the Apocryphal 'Books of the Macabbees'. In 168BC the Seleucid King Antiochus IV that had conquered Israel, defiled their Temple with the sacrifice of a swine on the altar. And in an attempt to abolish the Hebrew Faith he set himself up "as God" demanding that they worship him, and abolished all Hebrew practices including the observance of the Sabbath. Something that would be reiterated in the Roman Era with the phrase "*you must not Judaize*".

In the public forum in order to intimidate the majority, the Judeans were forced to eat pork - the pagan animal of sacrifice. Forced to bow down to the Image of Zeus, and forced to publicly renounce the God of their scriptures. Indescribable and heinous tortures were performed, martyring believers, as Antiochus took Yah's *spiritual* Kingdom of Israel with *force and violence*.

One Hasmonean family, after the example of their father the Priest Mattathias, rose up against this outrage and after some years of warfare his sons did triumph. His eldest son Judah who led the revolt came to be known as "the Macabbee", which translates as "the hammer". And so it is remembered as *the Macabbean Revolt*. He and his brothers, with their followers, were able to re-take and hold parts of Israel and finally also secured Jerusalem. In 165BC, three and a half years later, they cleansed The Temple of the pagan defilement set up by Antiochus, and with some hasty rebuilding they were able to re-dedicate it after the manner prescribed in the Old Testament which, under an atmosphere of liberty, would normally have been performed at the time of the Feast of Tabernacles.

It was not the intention of the Priesthood and the descendents of Hasmon to institute another Feast. It was the timing of the recapture of Jerusalem and the rebuilding that prevented the Dedication at the usual time, so that out of necessity it was post-dated from the seventh month of Tishri to the ninth month of Kislev on the 25th day. And in that year, 165BC, it just happened to coincide with the Winter Solstice - December 21st on our modern calendar.

By the victory attained for all, and by their martyrdom, the Macabbees showed themselves to be the keepers of The Faith and the "Hanuk", the *dedicated* ones, as the root word of "Hanukkah" is translated.

The Tradition of the OIL:

The Book of Macabbees reports that a miracle took place at Hanukkah: In order to rededicate The Temple the *Holy Oil* was required, to burn in the 7 branched Menorah. It took 7 days to make and sanctify a new

batch but they had only enough *sealed* oil for 1 day. In faith, they lit the Menorah, and miraculously this one day supply of oil multiplied and burned for 8 days! Hence the 9-branched Menorah was created to honor this miracle. Oil represents "the anointing" of Holy Spirit which is the substance of *Faith*.

The anointing oil was carried in a "horn" from which it was poured onto the heads of Priests and Kings. When oil is used in the Menorah, a wick, made up of the recycled white linen garments of the Priests that might be spotted with the blood of the sacrifices, would wick up the oil and burn as a flame on the top of the receptacle. We see a similar picture in the ignition, or *kindling*, of the flame of God in the Book of Acts:

"Suddenly, there was a sound from Heaven, like a mighty rushing wind, and it filled the house where they were sitting. And cloven tongues of fire appeared, alighting on each of them, and they were filled with the Holy Spirit and began to speak with other tongues" (Ac 2:1-4).

Suddenly, in the "twinkling of an eye", when we least expect it - *it happens*. It begins with a rustling, an internal shaking as something supernatural begins. In that moment we have a decision to make; to either run away in fear and quench it, or to relax, and embrace it. The manifestations of Holy Spirit are "strange" and we tend to become suspicious of them. They come "like a thief in the night", suddenly, unexpectedly, and sometimes very inconveniently. The first most common manifestation of the indwelling presence of Holy Spirit in our lives is *tears*. Many people "miss their moment" by resisting when they feel these tears coming on. It is important to instruct people, when delivering the message of Good News, that this is to be expected and should not be resisted. In fact, the more we let go and embrace it, the greater the manifestation of the anointing we are receiving (remember *Mary's* tears, she held nothing back).



The NINE-BRANCHED Menorah: The 9-branched Menorah is the symbol of the "Greater Light" to come. Two branches with 4 flames on the left and 4 flames on the right, and the "servant candle" in the center, is a hint of

the Resurrection: *"At the last trump, the trumpet will sound and I will gather from the four corners of the Earth to the four corners of Heaven"* (Mt 24:31, Mk 13:27, 1Cor 15:52, 1Thes 4:16, Rev 11:15-18). The Earth on this side, and Heaven on "the other side"; the other *branch*. All the elect will be gathered, the quick *and* the dead, those of The Law and those of Grace who have come together in One mind and One heart with the Light and the *fire* of the Spirit of God.

9 is the number of "Prophecy". It has been an open Invitation from the beginning of time and it's the *shadow* of every culture's Festival of Lights - Hanukkah is the Feast of Tabernacles gone to the Nations.

Traditional Observance:

Owing to the miracle of the oil there are 8 days of Hanukkah, lighting one candle each day with the servant candle that resides in the center. There is the cooking of foods fried in oil; traditionally latkes (potato pancakes) and donuts. Golden coins, or *gelt*, are given or won in the game of *dradle* - the spinning of tops representing the days of Antiochus when the Word was forbidden but not *forgotten*. And gifts of cardboard castles with toy soldiers are bought for the children. Good food, good company, joy, games, and greetings of "Happy Hanukkah!" So much does Hanukkah resemble Christmas that in mixed families the season is called *Chrismukkah*.

First-Fruits of the Nations:

"Solomon had a thousand wives"; actually 700 wives, and 300 concubines who were "of the Nations" (1Ki 11:1-6). They represent Yshua's thousands of spiritual schools, and other religious denominations all over the World. Like Joseph, Yshua was the "King of Egypt" working to save people of all Nations. It was not only to Israel that God sent His prophets, He has been laboring for the sheep of all His "other flocks" as well. So when we speak of *First-Fruits* we have to see "everyone under the Sun" from the perspective of God's magnifying Sea of Glass:

"In the Last Days it will come to pass that the mountain of YAH will be established and many Nations will come and say 'come and let us go up to the mountain of YAH to the House of the God of Jacob and He will teach us of His ways'. And He will judge among many people and rebuke Nations and they will beat their swords into plowshares and Nation will not lift up a sword against Nation nor learn war anymore, but they will sit everyone under their vine and fig tree. For all people will walk everyone in the name of their God, and we will walk in the name of YHVH our God, forever and ever ... and YHVH will reign over them forever" (Mic 4:1-5).

The redeemed of *all Nations*, who are God's special treasures; His silver - a third of all Humankind, and His gold - a tenth (Eccl 2:8). They are His jewels, His *First-Fruits*, the Cream of the Crop, His "rose of Sharon" that has taken Him 7,000 years to domesticate and hybridize:

"They will be mine in the day when I make up my jewels and I will spare them as a man spares his own son that serves him. Then you will return and discern between the righteous and the wicked, between those that serve God and those that serve Him not ... And everyone walked in the Name of their God" (Mal 3:1-4,16-18, 4:1-6, Micah 4:1-5).

The Festival of Lights, also known as Hanukkah, carries on the theme of Tabernacles, calling us to view the *thousand points of light* in our night skies - the Stars - representing the Angels, and the Milky Way the great cloud of witnesses passed on before us. All of these watching through Heaven's window, always blinking, so that we may know that we are not alone. This learning experience we are experiencing together, what one learns, we all learn. We contemplate all of this from inside our tabernacles, or *tents*; our earthly bodies. We are "as plentiful as the sand of the sea", but are we "just insignificant servants", or are we each immensely unique and absolutely indispensable to the *wholeness* of the Universe?

The Last Days Battle:

Serving the ones we love is not a sacrifice nor does it humble us. The definition of Sacrifice is to serve those we *don't* love, from whom we get *nothing* back. And the only benefit is found in *their* joy. True service to others is a voluntary term of duty in a *living sacrifice*, coming from a sacrificial humble heart.

The exponential Law of Giving is not to receive *gain* for ourselves, its purpose is to multiply what we *give* so that we may *give again*. It is completely self-less and the less we keep, the bigger our hearts expand. We often speak of unconditional love, which is to *love* others unconditionally. But sacrificial love is a greater love in which we do not necessarily have to love those we serve. We just *serve*, unconditionally. Unconditional love moves to a higher level when we are ready to lay down our lives in refraining from voicing our opinions and in the letting go of our "exclusive" perspectives. Not only for our own good, but moreso for the sake of others - to have inner peace, and to make peace with others. We practice self-control to uphold The Law, because the Truth of The Law is worth that sacrifice. And we do that for the corporate body of humankind, because we understand that we are in this together as One Body.

Instead of entering into division, fighting against an unseen enemy and building with a handicap, we can bring The Word with Healing. A kind Word that no one can find fault with, building YAH's House on a more solid foundation - the first foundation and first ever command issued in the garden of Eden: "Go forth and multiply". And the second "subdue the earth"; to steward the earth and bring everything into a peaceful order, as it was ordained in the words "Let there be Light!" This has been left to us in the family of God to manifest:

"Behold you fast for strife and debate, is that the fast that I have chosen, for a man to afflict his soul, to bow down his head as a bulrush and to spread sackcloth and ashes under him, is this acceptable to YHVH? Is not the fast that I have chosen - to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke. To deal the bread to the hungry, to bring the poor into your house, to cover the naked, and not to hide yourself from your own humankind?"

(If you do this) then your Light will break forth as the morning and you will call and YHVH will answer 'Here I Am'. If you take away the yoke from the midst of you, the pointing of the finger, and speaking vanity, you will raise up the foundations of many generations and you will be called 'the repairer of the breach, the restorer of paths to dwell in' " (Isa 58:4-12, see also Mal 2:10).

The Feast of Hanukkah is all the Feasts of God, of all Nations, rolled into one. It calls all people to Tabernacle with the Spirit of God, even from the eastern hemisphere of the globe to the western hemisphere. And that is, as we say, "the reason for the season". The Highest form of Love is allowing everyone their free-will. Allowing everyone their own *interpretation*, and to know God as what He has proved Himself to be to *them*. God is not a religion, He is a revelation and He reveals Himself to whomever He chooses to reveal Himself.

"Go learn what this means; I will have mercy and not sacrifice" (Mt 9:13).

Modern Observance:

Much like the Macabbees, we people of Faith are witnessing a spiritual battle going on today in the darkest of times where there is a famine of The Word and much division. And though we may have no influence over those who choose to keep up the pretense of division with hatred and persecution, we do have the power over ourselves. And as that is where the real battle lies, being an expedition of the human heart, if we are able to heal the breach within ourselves we will be beacons of God's Light. And it is

God's Light that has the power to influence, and subdue, those who consider themselves to be his enemies. We can find peace during these storms, in that Truth.

"Hanukkah" means "the dedicated", and it is in remembrance of the dedicated ones who stood up to be counted, those who were martyred, and those who survived to contribute to the overturning of the Battle, that Hanukkah is all about. It is a long week (8 days) of "Remembrance Days", a reminder that after 4,000 years of the *lesser* Light, Messiah the center Servant Candle would bring the *greater* Light into the world. And his followers, the *truly dedicated* who aspire to imitate Messiah and walk in that light, are the ones who have a sacrificial spirit and the Law of Love ruling and engraved within.

Having 9 branches instead of seven, Hanukkah speaks of a *greater light* than that of the first Temple, a greater *revelation* of what *Feasts* mean to us in general. So, while the Feast of Tabernacles as the Marriage Feast represents the hope of our Union with Messiah, Hanukkah represents the hope of All People of Faith in All Nations for the *resurrection* after death. And in these last days, that resurrection may be instantaneous.

How can there be peace among the Nations? It begins at The Table. A round-table where all of our neighbors are welcome, and we are welcome at theirs.

To "understand what this means; I desire mercy and not sacrifice", is to know the difference between concession and compromise.

ZENITH CHAPTERS

6 - The Resurrection -

7 - The Ascension -

8 - Receiving -

*"I put forth a riddle to you:
'Out of the eater came forth meat,
and out of the strong came forth sweetness'.
And on the 7th day before the sun went down,
they expounded the riddle, saying:
What is sweeter than honey, and stronger than a Lion?' "*
Jdg 14:12-18

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Part 6 - Resurrection

JERUSALEM and GALILEE

6:1 Marys at the Tomb

Through the Holy Spirit Yshua gave instructions to the Apostles whom he had chosen until the day in which he was taken up. To these he showed himself alive after his passion¹ by many infallible proofs being seen by them for forty days, and speaking of the things pertaining to the Kingdom of God.

And he first appeared to Mary Magdalene out of whom he had cast seven demons. And this is what happened:

After Yshua had risen, early in the morning at the dawning of the sun on the first day of the week after *the weekly Sabbath* had concluded, *on this morning* while it was still dark Mary Magdalene and Mary the mother of James, and Salome, went to the tomb, bringing the spices which they had prepared to anoint his body with. And as they walked they said to each other "Who will roll away the stone from the entrance?" For it was a very large stone. But when they arrived they saw that the stone had already been rolled away.

And entering into the tomb they could not find the body of Yshua. While they were very much perplexed by this, two young men stood above them in shining white robes; which terrified them.

And as they bowed their faces to the ground the young man said to them "Fear not, I know you seek Yshua who was crucified, but why do you seek the living among the dead? He is not here for he has risen as he said *he would*. Come, see the place where they laid him!

Remember what he told you when he was in Galilee 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day he will rise'." And they remembered the words.

"Now quickly go your way and tell his Disciples, and Peter, that he has risen from the dead. And say 'Behold, he goes before you to Galilee, there you will see him as he told you'."

And after hearing that they left the tomb and fled with fear and great joy to tell the eleven and the others. But they were hardly able to speak to anyone for they were stricken with shock and awe.

MT 28:1, 5-8, MK 16:1-9, LK 24:1-9, JN 20:1, ACTS 1:2-3

1 - suffering willingly, for the love of his people

6:2 Peter & John at the Tomb

Returning from the tomb Mary Magdalene (and Joanna, and Mary the mother of James, and the other women that were with them) told these things to the eleven Apostles as they mourned and wept. But their words seemed to them as silly imaginations and they did not believe them.

And Mary said to Simon-Peter and the other Disciple whom Yshua loved "They have taken away our Master from the tomb and I don't know where they have put him!"

Then Simon went out with that other Disciple and they all ran together to the tomb. But the other Disciple outran Peter and came to the tomb before him, but he did not enter, he only bent down and looked in and saw the linen cloth lying there by itself.

Then Peter came and went into the tomb, seeing the linen shroud lying there by itself. And the headcloth folded and set aside. Then the other Disciple also went in and saw and believed. For as yet they did not know the scripture that he must rise again from the dead.

The Disciples then returned, wondering about what had happened. But Mary stayed behind weeping outside the tomb.

MK 16:10-11, LK 24:10-12, JN 20:2-11

6:3 Appears to Mary

And as she wept she looked into the tomb and saw the two angels in white sitting one at the head and the other at the foot of where the body of Yshua had lain.

And they said to her "Woman why are you weeping?" And she said "Because they have taken my Master and I don't know where they have put him."

And after saying this she turned to depart again along the way and she saw Yshua standing there, but she didn't know it was Yshua. And Yshua said to her "Shalom! Peace be with you. *But* woman, why are you weeping and who are you looking for?" And supposing that he was the gardener, she said to him "Sir, if you have taken him away tell me where you have laid him and I will come to take him."

Yshua said to her "Mary."¹ And she faced him and said "Master!" and held him by the feet and worshipped him. But Yshua said to her "Don't touch me, for I have not yet ascended to my Father. Do not fear, but go to my brothers and tell them 'I ascend to my Father and your Father, and to my God and your God'. And tell them that I go to Galilee and there they will see me."

So Mary Magdalene went and brought the good news to those Disciples that had been with him, telling them that she had seen the Master. And she repeated all the things that he had said to her.

Still, after hearing that he was alive, and the report of the other women, they did not believe it.

MT 28:9-10, MK 16:10-11, JN 20:11-18

1 - Matthew has Yshua greeting all the women, with "All Hail!"

6:4 Road to Emmaus

That same day two of them were going to a village in the country called Emmaus which was about 60 furlongs from Jerusalem. And they discussed with each other all the things that had recently occurred.

And while they were conversing and questioning each other, Yshua himself came up in a different form and walked with them, but their eyes were held from recognizing him. And he said to them "What are you discussing with each other as you travel, and are sad?" And the one whose name was Cleopas answered and said to him "You must be the only visitor in Jerusalem that doesn't know about the things that have happened here in these last few days!"

And Yshua asked them "What *things*?" And they told him about Yshua of Nazareth who was a Prophet, mighty in deeds and words before God and all the people. And how the Chief Priests and the Elders handed him over to be condemned to death and had him crucified.

And they said "But we had hoped that he would imminently save Israel! And it's been three days since all of this happened. And behold! Some of the women of our company made us astonished for they went to the tomb early this morning, and when they didn't find his body they came to us saying that they saw angels that said he was alive. And some of our others also went to the tomb and found just as the women had said, and saw that he was not there.

Then Yshua said to them "Oh fools and hard of heart, and reluctant to believe all that the Prophets have spoken! Was it not necessary for Messiah to suffer all these things to then enter into his glory?" And beginning from the books of Moses and through the Prophets, he explained to them all the things that were written in the scriptures about himself.

As they were nearing the village of their destination Yshua seemed as though he would travel on further, but they persuaded him saying "Stay with us for it is getting late and the day is nearly over." And he went in to stay with them.

And while they reclined to dine Yshua took the bread and blessed it, and broke it, and gave it to them. And suddenly their eyes were released and they recognized him. And he vanished in front of their eyes and was taken from them.

And they said to each other "Didn't our hearts burn strongly within us while he spoke to us on the road and explained all the scriptures to us!?"

And in that very moment they returned to Jerusalem and found the eleven and those that were gathered with them, and they said to Simon "The Master has truly risen and appeared *to us*." And they related all of the things that had happened and how he was revealed to them during the breaking of bread.

But they didn't believe them either.

MK 16:12-13, LK 24:13-35

6:5 1st Group Appearance

That same evening still being the first day of the week, the doors were locked where the Disciples were gathered for fear of the Judeans. And while they were dining and speaking of these things Yshua himself appeared and stood in the midst of them.

And he said to them "Shalom! Peace be with you. It is I, don't be afraid." But they were terrified and confused, thinking they were seeing a ghost. And he said to them "Why are you troubled, and why do doubts arise in your thoughts? Look at my hands and my feet, for it is I. Touch me and see, for a spirit does not have skin and bones as you can see I have."

While saying this he showed them his hands and his feet and his side. And even then, they still did not believe for their own joy, and were astonished. And he said to them "Do you have any food here?" And they gave him a piece of broiled fish and of a honeycomb. And he took it and ate it in front of them.

Then they rejoiced and were glad that it *really* was the Master. And he said to them again "Shalom!"^d

LK 24:36-43, JN 20:19-20

1 - typical Hebrew/Arabic greeting translating 'peace be with you'; and from the New Testament generating in the '60s the phrase 'Peace Man!'

6:6 2nd Appearance - Thomas

But Thomas, one of the twelve called The Twin, was not with them at this time when Yshua appeared. Therefore the other

Disciples told him "We have seen the Master!" But he said to them "Unless I see the nail prints in his hands and put my finger into the imprint, and thrust my hand into his side, I won't believe."

Eight days later his Disciples were once again gathered together inside, Thomas being with them, and the doors were locked. And Yshua appeared and stood in the midst and said "Shalom! Peace be with you."

Then he said to Thomas "Put your finger here and examine my hands, and reach out your hand and thrust it into my side. And do not be a skeptic but a believer." And Thomas said to him "My Master!" and "My God!"

And he reprimanded them for their lack of faith and hardness of heart because they did not believe those that had seen him after he had risen.

And Yshua said to him "Thomas now that you have seen me you believe, *but* blessed are those who have not seen and yet believe."

JN 20:24-29, MK 16:14

GALILEE

6:7 3rd at Sea of Galilee

After this the eleven Disciples went out to Galilee where Yshua appeared again to them at the Sea of Tiberius. This is what happened:

Together were Simon-Peter and Thomas called The Twin, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other Disciples, when Simon-Peter said to

them "I'm going fishing." And they said "We'll go with you."

And they immediately went out in the boat that night but did not catch anything. And when it was morning, Yshua stood on the shore but they didn't know that it was Yshua. And Yshua said to them "Children [Ps 45:16], did you catch something to eat?" And they answered "No."

And he said to them "Cast the net off the right side of the ship and you will find some." So they cast it, and they were not able to bring it back in for having caught so many fish.

And the Disciple whom Yshua loved said to Peter "It's the Master!" And when Simon-Peter heard that it was the Master, he tied his garment around his waist, for he wasn't wearing it, and he dove in to swim to Yshua. But the other Disciples came in on the boat (for they were not far from the shore, only about two hundred cubits) dragging the net full of fish behind them.

When they had come to land, they saw bread and a bed of coals with fish laid upon it. Yshua said to them "Bring some of the fish you have just caught." And Simon-Peter drew the net to the shore, full of great fish! One hundred and fifty-three. And yet for all that weight, the net did not break.

Yshua said to them "Come and eat." And none of them asked "Who are you?" For they knew it was the Master. And Yshua took the bread and gave it to them, and also

the fish. And this was now the third time that he had appeared to his Disciples after he had risen from the dead.

JN 21:1-14

6:8 Peter Comforted

After they had eaten Yshua said to Simon-Peter "Simon, son of Jonah, do you love me more than these others?" He said "Yes Master, you know that I love you." And Yshua said to him "Take care of my lambs!" [Josh 1:14-17]

And he asked him a second time "Simon son of Jonah, do you love me?" And he answered "Yes Master, you know that I love you." And Yshua said "Take care of my sheep!"

And then again, he asked him for the third time "Simon son of Jonah, do you love me?" And Peter was hurt because he asked him a third time and he said to him "Master, you know everything [Ps 139:4] you know that I love you!" And Yshua said "Take care of my ewes!"

And he said to Peter "Truly truly I say unto you, when you were young you dressed yourself and went wherever you wanted to go; but when you are old, you will put out your hands and someone else will dress you, and take you where you don't want to go." This he said, signifying by what death he would glorify God.

And he said to him "Come, follow me."

JN 21:15-19

If the World Hates You

"If the world hates you, know that it hated me before it hated you. If you were of the world the world would love you, but you are not of this world and because I have chosen you out of the world, that is why the world hates you.

Do you remember what I told you; that the servant is not greater than their Master nor the servant above their Lord? It is enough that the Disciple be as their Master, and the servant as their Lord. If they call the Master of the House 'Beelzebub', how much more likely those of his House?

If they have persecuted me, they will also persecute you. If they keep my Words, they will also keep yours. But all these things they will do to you because of my name, because they do not know him that sent me.

They that hear you, hear me. And they that despise you, despise me. For whoever hates¹ me, has also hated my Father.

And I say to you, my friends: Do not be afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you of whom you should fear; fear him who, after one has killed he has the power to cast them into hell. Yes, I say to you - fear him!

If I hadn't come and spoken to them they would not be guilty, but now there is no more covering² for their sin. If I hadn't done the works that no other man has ever done right before their eyes, they would not be guilty. But now they

have seen, and hated both me and my Father, so that the word might be fulfilled that is written in their Law: 'They hated me without just cause' [Lam 3:52-62, Ps 35, 69, 109, 119:78].

These things I have spoken to you so that you will not fall back. They will banish you from their synagogues, and yes, the time comes when whoever kills you will think they are doing God a service, but they *only* do these things to you because they have not known the Father, or me. And I tell you these things now, so that when the time comes you will remember that I have forewarned you of them. I didn't tell you these things before, because I was still with you."

MT 10:24-26a,28, LK 6:40, 10:16, 12:4-5, JN 14:25, 15:18-25, JN 16:1-4

1 - Luke has "*despises*"

2 - text reads "*sacrifice*", the Father supplied the covering, or 'kippur' for sin in Messiah; Gen 22:8

6:9 What About This Man?

Peter, turning about, saw the Disciple whom Yshua loved following, the one that leaned near his chest at the Seder and asked him who would betray him. And in seeing him Peter asked Yshua "Master, what will become of this man?" And Yshua said to him "What is it to you if I should want him to remain until I return? You come and follow me."

Then this saying went out among the brethren; that this Disciple would not die. But Yshua did not say he would not die, only 'If

I wanted him to remain until I return, what is that to you?"

This is the Disciple that testified of these things and wrote them. And we know that his testimony is true.

JN 21:20-24

MOUNT OF MEETING

6:10 These Signs Will Follow

The Disciples went to the mountain in Galilee where Yshua had instructed them to meet. And when he appeared to them, they worshipped him, but some *still* doubted.

And Yshua came near and spoke to them saying "Shalom! Peace be with you."

Then he opened their minds to understand the scriptures and said "These are the words that I spoke to you while I was still with you, that all things must be fulfilled which were written about me in the Law of Moses and The Prophets and in the Psalms.

Thus it is written and thus it was necessary that the Messiah should suffer and rise from the dead on the third day. And that repentance for remission of sin is to be preached in his name to all Nations, beginning from Jerusalem.

And you are witnesses of all these things, *so* as my Father has sent me, even so I send you. Go into all the world and preach my good news to every living creature. Making Disciples in all Nations and baptizing them in the name of the Father, and of the Son, and of the

Holy Spirit. And teach them to do everything I have instructed you to do.

All power has been given to me, in heaven and on earth: Whoever believes and is baptized will be saved, and whoever does not believe will be condemned.¹

And these signs will follow those who believe in my name; they will cast out demons, they will speak in new tongues, they will handle serpents, and if they should drink anything poisonous, it will not harm them; they will lay hands on the sick and they will be healed."

MT 28:16-20, LK 24:44-48, JN 20:21

1 - possibly 'judged', as we are told in Paul's Letters we who believe 'escape judgment' Romans 8:2, therefore 'there is no condemnation' for those who believe Romans 8:1, Romans 2:3-16, 1John 4:17

6:11 Love One Another

"A new commandment I give you; that you love one another. As the Father has loved me so I have loved you. Just as I have loved you, you also love one another. Continue in my love, by this all people will know that you are my Disciples; if you have love for one another.

If you love me, keep my commandments. If you keep my commandments you will abide in my love even as I have kept my Father's commandments and I abide in his love.

They that have my Word and keep it, they are the ones that love me. And they that love me will be loved by my Father. And I will

love them and will reveal myself to them. Again I say to you, that if two of you agree on earth regarding anything that you ask, it will be done for you by my Father who is in Heaven. For wherever two or three are gathered together in my name, there I am also, in the midst of them."

Judas said to him (not Iscariot) "Master, how can you reveal¹ yourself to us and not to the world?" Yshua answered and said "If anyone loves me, they will keep my Words and my Father will love them. And we will come to them and make our abode with them.

Whoever does not love me does not keep my Words. And the Word which you hear is not mine but it is the Father's, who sent me.

Greater love has no one

more than this; that they lay down their life for their friends. You are my friends if you do what I instruct you. So from now on I will no longer call you servants, for a servant doesn't know what their Master is doing. But I call you friends because everything that I have heard from my Father I have made known to you.

You have not chosen me, but I have chosen you and have ordained that you should go and bring forth fruit and that your fruit should remain. That whatever you ask the Father in my name he may give it to you. And whatever you ask in my name, that will I do, that the Father may be glorified in his Son."

MT 18:19-20, JN 13:34-35, 14:13-15, 15:9-10, 12-17

1 - retaining the Word, or assimilating it as Truth invites the Presence

Part 7 - The Ascension

BACK TO JERUSALEM

7:1 Upper Room

Being assembled together with them, and after eating bread with them, Yshua commanded them that they should not leave Jerusalem but to wait for the promise of the Father which they had heard from him.

Saying "John truly baptized with water, but you will be baptized with the Holy Spirit not many days from now. *Therefore* stay in the city of Jerusalem until you have been endowed with power from on high."

And they asked him "Master, will you at this time restore again the Kingdom to Israel?" And he said to them "It is not yours to know the times or the seasons which the Father has put in his own power.

But you when the Holy Spirit has come upon you, you will receive power to be witnesses unto me both in Jerusalem and in all Judea, and also to the Samaritans and to the outermost¹ parts of the earth."

LK 24:49, ACTS 1:4-8

1 - code to his Disciples for Ethiopia to fulfill the scriptures of Ethiopia; book of Jubilees defines 'uttermost or ends of the earth ' as from the west coast of Africa east to Indonesia; 3rd prophetic fulfillment will be 'over the entire face of the earth '

OUT TO BETHANY

7:2 Ascension Prayer

After speaking these words Yshua led them out as far as to Bethany. And he lifted his eyes to heaven and said:

"My Father, the time has come. Glorify your Son that your Son may glorify you in that you have given him authority over all of mankind that he should give eternal life to all whosoever you have given him. This is eternal life, that they would know you, the God of Truth, and he alone whom you have sent - Messiah Yshua.

I have glorified you on the earth, and I have finished the work that you gave me to do, so now, oh Father, glorify me with you in the glory that I had with you, because you loved me from before the foundation of the world!

I have made your name known to the Sons of Men whom you have given to me from out of the world. They were yours and you gave them to me, and they have kept your Word. Now they know that everything that you have given to me I give to them and they receive them from you. And I gave them the Words you gave me and they

received them and they truly know that I proceeded forth from you and believe that you have sent me.

And just as you have sent me into the world, I also sent them into the world; and I fear for them. For their sakes I sanctify myself that they also may be sanctified by the truth. Father, sanctify them through your truth, your Word is truth.

I pray for them, I do not pray for the world but I pray for those that you have given to me because they are yours. For all that are mine are yours, and all that are yours are mine, and by them I am glorified.

I have given them your Word and the world hates them because they are not of the world just as I am not of the world. I do not pray that you take them out of the world, but that you keep them from evil. But now I will no longer be in the world as I am coming to your presence, but they are in the world. And the glory that you have given me, I give to them.

I do not pray for the sake of these alone, but also for the sake of those who will believe in me through their Word.

Holy Father, keep them by your¹ name that all those whom you have given to me may be One just as we are One; you my Father are in me, and I in you. That they also may be One in us; I in them and you in me. That all may be perfected into One. That the world may believe that you have sent me and know that you loved them just as you have loved me.

While I was with them in the world, those you have given to me I have kept in your name and not one among them is lost (except for the son of perdition² so that the scripture would be fulfilled). And now I come to you and these things I speak in the world that my joy may be fulfilled in them. Father I ask that those you have given me may also be with me where I am, that they may behold my glory that you have given to me.

Oh my righteous Father, the world has not known you but I have known you and these know that you have sent me. And I have made your name known to them and will *continue* to declare it, so that the love with which you have loved me may be in them, and I may be in them."

LK 24:50a, JN 17:1-26

1 - see footnote 6 in "Peter's Message"

2 - may be an addition by the Gospel writer

Peace I Give to You, I Have Overcome the World

And Yshua said "I have told you these things that I may leave you with peace, and that my joy may be in you. And that you may be full of joy! My own peace I give you, not as *peace* in the world gives do I give you, for in the world you will have tribulation.

Let not your hearts be troubled, nor let it be afraid. I have spoken these things to you that in me you may be comforted. In the world you will have tribulations, but be of good cheer, I have conquered¹ the world!" [Josh 1:9].

JN 14:27, 15:11, 16:33

1 - also translated as 'overcome'

7:3 The Blessing

And after he said this he raised his hands and he blessed them. And he breathed on them and said to them "Receive the Holy Spirit. All whose sins you forgive, they are forgiven, and all whose sins you retain, they are retained.

And Behold! I will always be with you, even to the end of the world. Amen."

And while he blessed them they watched as he was taken up and a cloud received him out of their sight. And Yshua our Master ascended up into heaven and sat at the right hand of God. And they worshipped him.

LK 24:50b-52a, JN 20:22-23, ACTS 1:9

ASCENDED

7:4 Two Angels

And while their gaze was transfixed toward heaven as he went up, behold, two men suddenly stood by them in white apparel who said "You of Galilee, why do you stand gazing up into heaven? This Yshua who has been taken up from you into the heavens, will return in the same way as you have seen him ascend into heaven."

Then they returned to the city of Jerusalem from the Mount of Olives with great joy. (The Mount of Olives being a distance of seven furlongs from Jerusalem; *known as a Sabbath's day journey*.)

And they were constantly praising and blessing God in the Temple.

And truly there were so very many other signs that Yshua did in the presence of his Disciples that are not written in this book. Which, if every single one was written, I suppose that not even the whole world could contain all the books that would require.

But these are written so that you may surely believe that Yshua is the Messiah, the Son of God. And that in believing, you may have *eternal* life through his name.

LK 24:52b-53, JN 20:30-31, 21:25, ACTS 1:10-12

BACK TO JERUSALEM

7:5 Replacing Judas

And they stayed in an upper room with: Peter, John, James, Andrew, Philip, Thomas, Matthew, Bartholomew, James the son of Alphaeus, Simon the Zealot, and Judah son¹ of James.

These along with the women, and the mother of Yshua and his brothers, all continued diligently in prayer with one accord.

In those days Peter stood up among the Disciples who were gathered there; about one hundred and twenty men. And said "Men and brothers, it is right that this scripture should be fulfilled which the Holy Spirit spoke by the mouth of David concerning Judas, who led them to take Yshua, for he was numbered among us and had part in this ministry.

For it is written in the book of Psalms 'Let his habitation be desolate and let no one dwell there,

and let his position be taken by another.' [Ps 109:8, 69:25]

Therefore it is necessary that one of these who have been with us the entire time since our Master Yshua came to us, until the time he left, who have followed from the very start; from the baptism of John to the very day that he was taken up from us. That they should be, along with us, a witness of his resurrection.

And they brought two forward; Joseph called Barsabas, and Matthew who is called Justus. And they prayed saying "You MarYah, know every heart, show which of these two you have chosen, that he may take part in this ministry and Apostleship from which Judas departed; to take his place."

And they cast lots, and the lot fell to Matthew and he was numbered with the eleven Apostles.
ACTS 1:13-17,19-26

1 - Luke's Gospel and his Book of Acts read 'Judas' for 'Thaddeus', and reads 'brother' rather than 'Son of' as is recorded in the Aramaic text

PENTECOST

7:6 Tongues of Fire

And once the fifty days until Pentecost had been counted, and they assembled together, suddenly there came a roaring sound from heaven as of a mighty rushing wind, and it filled the whole house where they were sitting. And there appeared to them cloven tongues of fire that sat upon each one of them.

And they were all filled with

the Holy Spirit and began to speak with other tongues however the Spirit gave them to speak.

Now at this time there were Jews from out of every Nation under heaven staying in Jerusalem. And when this sound was heard, the multitude came together and were astonished because everyone among them heard them speak in their own language.

Everyone wondered saying to each other "All these that are speaking are Galileans! How is it possible that everyone among us can hear the language of their birth?" Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and Cappadocians, those from Pontus and Asia.

And those from Phrygia and Pamphylia, and Egypt, and from the parts of Libya about Cyrene, and those from Rome - both Jews and proselytes. As well as Cretes, and Arabians! Behold, they are speaking² of the wonders of God in our own languages!" [Ps 72:18, 107:20-22]

And they were all amazed and wondered, saying to each other "Of whom is this thing?" But *there were* others that said condescendingly "They must be drunk on new wine!"

ACTS 2:1-13

*1 - or 'House', possibly in the Temple
Ps 135:1-2*

2 - Genesis 11:9 redeeming the confusion of tongues at the Tower of Babel - with the universal tongue of God

7:7 Peter's Message

Then Simon-Peter, standing up with the *other* eleven Apostles lifted up his voice and said to them "People of Judea and all of you that are staying in Jerusalem, let be this known to you and listen to me! For these are not drunk as you suppose, seeing as it is only the third hour of the day. But this is that which was spoken of by the Prophet Joel in which God says:

'It will be in the last days that I will pour out my Spirit on all people, and your sons and your daughters will prophesy, and your youths will see visions, and your elders will dream dreams.

And also on the servants and on the handmaids will I pour out my spirit in those days that they will prophesy.

And I will show signs in the heavens and wonders on the earth; blood, and fire, and pillars of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and awesome¹ day of MarYah.

And everyone who will call on the name of MarYah will be saved.' [Joel 2:28-32]

You people of Israel, hear this! Yshua the Nazarene, a man from God who was confirmed to you through signs and miracles which God performed before you by his own hands, as you yourselves know.

Who was set apart for this and given to you by the predetermination of God and the foresight of his will; who you delivered into the hands of Godless men, and crucified and killed!

But God has raised him up! And loosed the chains of death for it wasn't possible that he could be held by death [Ps 142:7, 143:3,11, Hosea 13:14]. For as David said of him:

'I have foreseen my Master, who is always at my right hand that I should not be moved. Therefore my heart rejoices, and my praise is magnified, and also my body will also rest in hope².

Because you will not leave my soul in sheol³, neither will you allow your Holy One to see corruption.

You will reveal to me The Way of life; you will fill me with the joy of your presence.' [PS 16:8-11]

Friends and Mishpocha⁴, let me speak frankly to you of the patriarch David; he is dead and buried! And his tomb is with us to this day! And being a Prophet, he understood the promise God had sworn to him, that of:

'I will establish the fruit of your loins to sit upon your throne.' [Ps 89:2-3, 36]

And in foresight he spoke of the resurrection of the Messiah that 'His soul was not left in sheol, neither did his body see corruption.' [Ps 16:10]

This Yshua God has raised up! Of which we all are witnesses. And this is he who is exalted at the right hand of God. And having received of the Father the promise of the Holy Spirit, he has poured out this gift which you now see and hear! [Ps 68:18]

For it was not David who ascended into the heavens, but as he said:

'MarYah said to my Master; Sit at my right hand until I place your adversaries at your feet.' [Ps 110:1]

Therefore let all the House of Israel be assured that God has made this Yshua, both Master⁵ and Messiah, whom you crucified."

Now when they heard this they were pierced to the heart, and they said to Simon-Peter and the other Apostles "Brothers! What should we do?" And Simon-Peter said to them "Repent and be baptized, every one of you, in the name of MarYah-Yshua⁶ for the remission of sin and you *too* may receive the gift of the Holy Spirit! For the promise is for you and for your children, and to all that are afar off, even as many as God himself should call."

And with many other Words he testified and earnestly persuaded them saying "Save yourselves from this corrupt generation!"

ACTS 2:14-40

1 - usually translated as 'terrible', contrast between 'wonderful' and 'terrible'; fear inspiring, or, demanding respect; Joel 2:11, Malachi 4:5

2 - hence the expression 'rest in peace'

3 - translated as: death, hell, and the grave

4 - 'brothers' is found in the texts;

'mishpocha' chosen to be used here means essentially 'family of God'

5 - 'Lord' in the Greek text, 'Lord' or

'Master' in Peshitta. 'Eloha' or

'Elohim' as appear in some translations of Khabouris Codex, "Elohim" would be expressing 'one of the Sons of God'.

Greek and Peshitta text reads

"Lord and Christ, him God made".

Khabouris transcription by S.P. Silva

2005 reads "Lord and Messiah, hath

Aloha made his Jeshu"

What is expressed is that

MarYah has "made" Yshua to be honored by all 'as God'; in contrast to other Messiah's like Moses. Therefore he is "the One" that was prophesied to come.

Yshua was divinely generated - as Messiah was expected to be - and genetically unique; not being born of an earthly father.

6 - Yshua said 'my Father and I are one'; we are baptized in the name of both the Father and the Son, it is one Name and one Spirit. He is 'MarYah's Salvation' just as his name translates 'Yah-Shua' or 'Yah's Salvation'; see Psalm 89:24, Joel 2:32.

AENT reveals this to be written as "MarYah Yshua", where other translators have only "Lord Jeshu", Greek texts read "in the name of Jesus Christ".

7:8 Followers of The Way

Then all those that welcomed his message and believed were baptized. And in that day about three thousand souls were

added to them and they were diligently observant of the teaching of the Apostles, participated in prayer, and partook in the breaking of bread.

And a great reverence was felt by every soul as many signs and miracles were done by the hands of the Apostles in Jerusalem. All that believed were together as one, sharing everything they had. And those who had holdings and possessions, sold them and distributed according to that which was needed.

From day to day they were together in the Temple, as one. And in each house they broke bread and

took their food rejoicing in the cleanliness of their hearts, praising God. [Ps 72:1-20]

And while all the people regarded them with favor and admiration, our Master added daily those who would be saved into the number of the congregation.

And they went forth and preached everywhere, the Master working with them and confirming their words with the aforementioned signs¹ and miracles that were done by their hand.

MK 16:20, ACTS 2:41-47

1 - Mark 16:17-18; Greek reads 'with signs following', Aramaic reads 'with the signs that were done by them'

Part 8 - Receiving

HOLY SPIRIT MOVES

8:1 Ananias & Sapphira

And with great power the Apostles gave witness of the resurrection of the Master Yshua the Messiah, and great grace was with them all. Neither was there anyone among them had any lack, for many that had lands or houses, sold them. And the money for them they laid down at the Apostles' feet, and this was distributed for whatever was needed.

Now there was Joseph who was surnamed by the Apostles "Barnabas" (which is interpreted 'The son of consolation') a Levite of the country of Cyprus, who having land, sold it and laid its price at the Apostles' feet. But one Ananias, with his wife Sapphira, who also sold a parcel of land, kept back part of the price. His wife also consenting to this.

And when he brought it to lay at the Apostles' feet he *concealed* a part of it. And Simon-Peter said to him "Ananias, how has satan put it into your heart to lie in the presence of the Holy Spirit, and to hide part of the price of the land? Was it not always your own, and after it was sold was it not all under your control? Why have you conceived of such a thing? You haven't lied to men, but to God!"

And when Ananias heard these words he fell down dead. And the young men wrapped him up and carried him out to bury.

About three hours later, when his wife not knowing what had happened came in, Simon-Peter said to her "Tell me if you sold the land for this price?" And she said "Yes, for that price". Then Simon-Peter said to her "Since you have deliberately contrived together to tempt the Spirit of the Lord, listen! The footsteps of those that have buried your husband are at the door, and will carry you out."

Then she too immediately fell down at his feet and died. And when the young men came in they found her dead, and took her up to bury her by her husband. *So then* great fear came upon the whole congregation and upon as many as heard these things.

And by the hands of the Apostles many signs and miracles were wrought among the people. And as they assembled in Solomon's Porch in one accord none of the other people dared to lay hands on them, rather, they were magnified by all the people.

ACTS 4:33-5:13

8:2 Samaria Receives

Now when the Apostles that were at Jerusalem heard that Samaria had received the Word of God they sent Simon-Peter and John down to them. Who, when they arrived, prayed for them that they might receive the Holy Spirit for as yet it had fallen upon none of them; they were only baptized in the name of the Master Yshua. Then they laid a hand on them and they received the Holy Spirit.

ACTS 8:14-17

8:3 Simon the Sorcerer

There was one named Simon who for a long time in a city of Samaria and deceived the people of Samaria with his sorcery and magnified himself saying "I am great!" And all of them, great and small, would pray to him, saying "This is the great power of God!" And they all encouraged him because he had long ago convinced them by his sorceries.

Now when Philip preached to them of the Kingdom of God in the name of Master Yshua the Messiah, they believed and were baptized, both men and women. And even Simon believed and was baptized adhering to the ministry of Philip, for he saw the great signs and miracles performed by his hand. And he wondered in amazement.

But when Simon saw that through the laying on of the Apostles' hand the Holy Spirit was given, he offered them money saying "Give me this power too! So that

whoever I lay my hands upon will also receive the Holy Spirit."

And Simon-Peter said to him "Your money perish with you, because you thought that the gift of God could be purchased with money just as a commodity of the world! You have no part or portion in this matter¹ for your heart is not right before God.

Nevertheless, repent of this your wickedness and seek God, that the guile of your heart may haply be forgiven. For I perceive that you are in the gall of bitter-envy and in the bonds of iniquity." And Simon said "Pray to God on my behalf, that none of these things you have said should stay² upon me!"

Then, after they had testified and taught the Word of God, they returned to Jerusalem. Evangelizing in many villages of the Samaritans *along the way.*

ACTS 8:9-13,18-25

1 - Aramaic has "faith"

2 - texts read "come"

8:4 Philip

And the Spirit of the MarYah spoke to Philip saying "Arise and go toward the south along the road that goes down from Jerusalem to Gaza, which is desert." So he arose and went, and he met a man of faith¹ who was the Treasurer¹ of Candace the Queen of the Ethiopians. He had come to Jerusalem to worship and was returning in his chariot, sitting and reading Isaiah the Prophet.

Then the Spirit said to Philip "Approach and join the chariot!"

And when Philip drew near he heard him reading the Prophet Isaiah and said "Do you understand what you are reading?" And he said "How can I unless someone guides me?" And he asked Philip to come up and sit with him.

The portion of scripture he read was this: 'He was led as a lamb to the slaughter and like a sheep that is silent before its shearer, so he did not open his mouth. In his humiliation he was led from prison to judgment, and who will recount the length of his days? For his life is cut-off from the earth' [Isaiah 53:7-8]. And he said to Philip "I ask you, of whom does the prophet speak this? Of himself, or someone else?" Then Philip opened his mouth and began at that scripture to preach Master Yshua to him.

And as they proceeded down the road they came to a place of water and the man said "Look, here is water, is there anything that prevents me from being baptized?" [And Philip said "If you believe with all your heart, you may. And he said "I believe that Yshua Messiah is the Son of God!"]² And he commanded the chariot to stop, and they both went down into the water and Philip baptized him.

And when they had come up out of the water the Spirit of the Lord had caught³ Philip away so that the man could see him no more. *Even so*, he went on his way rejoicing.

Philip found himself at Azotus where he preached in all the cities he passed through until he reached Caesarea. ACTS 8:26-40

1 - KJV reads "a eunuch of great importance", Aramaic has "believer" and "official"

2 - this verse not in the Aramaic, considered a later addition

3 - the word is translated in English as "rapt"

8:5 Cornelius

There was a certain Centurion named Cornelius who was of the Italian band of soldiers. A devout man who feared God along with all his household. He gave many alms in charity and prayed always to God. And at about the ninth hour of the day while he had been fasting for four days, he saw in an open vision an angel of God coming to him that said "Cornelius."

He was frightened at his appearance and he said "What is it Master?" And the angel said to him "Your prayers and your charity have come up to be noted before God. Send now to Joppa and call for one Simon called Peter who lodges in the house of Simon the tanner by the seashore. He will tell you what you ought to do."

And when the angel departed Cornelius called his two sons and his faithful servant-soldier who also feared God, and when he had described all the things he had seen to them, he sent them on to Joppa. And the next day while they were coming into the city, Simon-Peter went up to the rooftop to pray at about the sixth hour.

And Peter was getting very hungry but while the meal was being prepared he fell into a trance and

saw heaven opened. And a vessel that descended in a great white linen sheet, tied at four corners, was let down from heaven to earth in which every kind of four-*pawed* animals, and wild beasts, and creeping reptiles of the earth, and *scavenger* birds of the air.

And a voice said "Arise Peter, slay and eat." But Peter said "Certainly not Master, I have never yet eaten anything unclean or profane." And the voice spoke a second time, saying "What God has cleansed, do not call unclean!"

This happened three times, then the vessel ascended again up into Heaven.

Now while Simon-Peter was wondering about what the vision could have meant the men who were sent from Cornelius were inquiring for Simon's house. And they stood before the gate asking if Simon-Peter was lodged there. And the Spirit said to Simon-Peter "Behold, three men are looking for you. Therefore arise! Go down to them, and go with them without questioning. For I have sent them."

Then Simon-Peter went down to them and said "I am the one you seek, for what reason have you come?" And they said "Cornelius the Centurion, a just man who fears God and is respected among all the Judeans received a message from a holy angel to send for you to come to his house and to hear you speak the Word."

So Simon-Peter invited them in and the next day he went with them, accompanied by certain

brothers from Joppa. And they came into Caesarea where Cornelius waited for them, having called together his close friends and relatives. As Simon-Peter arrived Cornelius met him and fell down at his feet and worshipped, but Peter lifted him up saying "Arise! I am only a man!"

And as he talked with him he was brought into his house to find that many had gathered. And he said to them "You know that it is unlawful for a Jew to keep company or come into *the house* of one that is not of the Tribes, but God showed me that I shouldn't call anyone an infidel¹ or unclean. So I came to you as soon as I was sent for. Now therefore I ask why you have sent for me."

And Cornelius told him "Four days ago I was fasting until now, and at the ninth hour while I prayed in my house behold! A man stood before me in bright white clothing! And he said 'Cornelius your prayer is heard and your charity is noted in the sight of God. Send to Joppa and call Simon who is called Peter here, who is lodged in the house of Simon the tanner on the seashore. He will come and speak to you.' So I immediately sent for you and you were well obliged to come!"

Now we are all here before you to hear all the things you are commanded of God to say."

Then Simon-Peter opened his mouth and said "Truly I see that God is no respecter of persons, but in every Nation anyone that fears Him and walks righteously is accepted by

Him. And the Word of peace and hope and joy² that was proclaimed to the children of Israel through Yshua the Messiah *was proclaimed to all - for MarYah, He is the LORD³ of all!*

And know also the Word that went out from Galilee through all Judea, after the baptism preached by John, regarding Yshua of Nazareth who God anointed with the Holy Spirit and power. Who traveled about healing all that were oppressed by demons, for God was with him.

And we are witnesses of everything he did in all the land of Judea as well as Jerusalem, whom the Judeans hung on a stake and killed. And God raised him up on the third day and showed him openly. Not to all people, but to we who are his witnesses chosen by God, who ate and drank with him after he was resurrected from the dead.

And he commanded us to preach to the people and testify that this is he who was ordained by God to be the Judge of the quick and the dead. All the Prophets testify of him, that whoever believes in his name will receive remission of sins."

And while Peter was speaking these words, the Holy Spirit came over all who heard the Word. And those of the circumcision that had come with Peter were astonished that the gift of the Holy Spirit was also poured out upon the Gentiles. For they heard them speak with other tongues, and they magnified God.

Then Peter said "Can anyone forbid water that these should not be baptized, who have received the Holy Spirit just as we have?" And he commanded them to be baptized in the name of Master Yshua the Messiah.

Then they persuaded him to stay with them for some days.

ACTS 10:1-48

1 - KJV "common", Aramaic "defiled"

2 - texts read "repose" and "tranquility"

3 - Peshitta is translated as "the Lord of all", AENT transliterates it literally as "He is MarYah of all"

8:6 Damascus Road

And *there was one named Saul* that was an accomplice to the execution of Stephen, for at that time there was a great persecution against the congregation that was at Jerusalem. And they were all scattered abroad throughout the regions of Judea and Samaria, except for the Apostles.

And devout men carried Stephen to his burial and mourned greatly over him. But as for Saul, he wreaked havoc on the congregation; pulling men and women out of their houses and committing them to prison.

And breathing threats of murder to intimidate the Disciples of our Master, Saul went to the Chief Priests demanding a writ of permission to go to the synagogues of Damascus, saying that if he found any of The Way, whether they were men or women, he was authorized to bring them bound to Jerusalem.

And as he journeyed he came near to Damascus, when suddenly a light from Heaven shone around him casting him to the ground. And he heard a voice saying to him "Saul, Saul, why do you persecute me? It is futile¹ for you to kick against goads [1Sam 13:21]." And he said "Who are you Master?" And our Master said "I am Yshua the Nazarene, that you persecute. Arise! And go into the city and it will be told to you there what you should do."

And the company that journeyed with him stood speechless, hearing a voice but seeing no one! And when Saul got up from the ground he could see nothing, though his eyes were open. So they led him by the hand and brought him into Damascus. And he was without sight there for three days and he neither ate nor drank.

At that time there was a certain Disciple at Damascus named Ananias who MarYah spoke to in a vision saying "Ananias!" To which he responded "Behold here I am my Master!" And the Master said "Arise! And go to the street that is called Straight and inquire in the house of Judah for one who is called Saul of Tarsus, for behold, he is praying and has seen in a vision a man named Ananias coming in and laying hands on him so that he might receive his sight."

And Ananias said "Master, many people have told me how much evil this man has done to your saints in Jerusalem. And that he also has authority here from the Chief

Priests to subpoena² everyone that professes your name!"

But MarYah said to him "Arise and go, for he is my instrument³ chosen to bear my name to the Nations, and to Kings, and to the children of the House of Israel. For I will show him how he will be afflicted⁴ will great trials for my name's sake."

Then Ananias went and came into the house, and laying hands on him he said "My Brother Saul, the Master Yshua that appeared to you on the road as you came, sent me to you that your eyes should be opened and you might be filled with the Holy Spirit." And instantly there fell as though scales from his eyes and they were opened. And arising, he was baptized.

(And he took food and regained his strength, and was for a certain time among the Disciples in Damascus. And right away he began to preach in the synagogues of the Judeans about Yshua⁵; that he was the Son of God. And all that heard him were amazed saying "Wasn't this the one who persecuted everyone who called on this name in Jerusalem? And came here with the same intent, to arrest them and take them bound to the Chief Priests?" [Acts 9:19-21])⁶

Now Saul was increasing in strength and persuaded the Judeans that lived in Damascus, while he was showing that this is the Messiah [Acts 9:22].

And after many days had passed the Judeans conspired to kill him. But their treachery was shown

to Saul, of the trap they were setting. That they were keeping watch at the city gates for him day and night to kill him. So the Disciples let him down from the wall in a basket to escape during the night.

And when Saul arrived in Jerusalem he tried to join himself to the Disciples, but they were all afraid of him for they didn't believe that he was *truly* a Disciple¹.

But Barnabas brought him to the Apostles and told them how he had seen MarYah on the road and how he had spoken to him. And how *Saul* spoke boldly in Damascus in the name of Yshua.

And he went with them to and fro from Jerusalem, Saul speaking boldly in the name of Yshua and disputing with the Greek-speaking Judeans, but they continued to try to kill him. And when the brothers found out, they took him to Caesarea and sent him from there on to Tarsus.

And after all this, the congregations that were in Judea and in Galilee and Samaria finally had peace. And in this encouragement the congregations multiplied. And they proceeded in the fear of God and in the comfort of the Holy Spirit. ACTS 8:1-4, 9:1-31, 22:4-21, see also 26:9-28

1 - texts read "hard"

2 - "arrest" or "bid"

3 - "vessel"

4 - "suffer great things"

5 - Greek Texts read "Christ"

6 - Acts 9:19-21; these verses are not bracketed but appear to be an expanded repetition of 9:22, making them suspect

7 - this again shows verse 21 to be reworded and out of sequence

8:7 Apollos and Paul

A certain Jewish man named Apollos who was of Alexandrian lineage, an eloquent man and mighty in the scriptures, came to Ephesus. This man was instructed in the Way of MarYah, and being fervent in spirit he spoke and taught diligently the things concerning Yshua, while knowing only the baptism of John.

And when he began to speak boldly in the synagogue Aquila and Priscilla heard him, and they took him into their home and fully explained to him The Way of MarYah.

And when he had decided to pass through Achaia the brethren sent letters ahead encouraging the disciples there to receive him. And when he had come, he helped them much which had believed through grace. For he mightily disputed against the Jews before the assemblies, showing by the scriptures that Yshua was the Messiah.

And it came to pass that while Apollos was at Corinth, Paul *who had been known as Saul*, was passing through the upper coasts and came to Ephesus where he found certain Disciples. He asked them "Have you received the Holy Spirit since you believed?" And they said to him "We have not so much as heard that there is any Holy Spirit!"

And Paul said "Into what then were you baptized?" And they said "Into the baptism of John." Then

Paul said "John baptized with the baptism of repentance, telling the people that they should believe on him who would come after him, that is, on Yshua the Messiah."

When they heard this they were baptized in the name of the Master Yshua the Messiah. And when Paul laid his hands on them the Holy Spirit came upon them and they spoke with tongues and prophesied. And the number of them was twelve.

And for three months Paul spoke boldly in the synagogue, reasoning and persuading in regard to the things of the Kingdom of God. But there were some who disrupted the assembly, reviling the Way of God, and causing Paul to withdraw the Disciples from them. So then he taught daily in the school of one named Tyrannus for two years. Until everyone in Asia, both Jews and Gentiles, had heard the Word of MarYah.

And great miracles were wrought by God through the hand of Paul, so that even cloths that were upon his body were laid upon the sick and their diseases left them, and demons came out.

However there were other Jewish men, the seven sons of Sceva the Chief Priest, who also went about to exorcise demons. And when they presumed to invoke the name of Master Yshua over one who had unclean spirits, saying "We command you in the name of Yshua who Paul preaches" the evil demon said to them "Yshua I acknowledge, and Paul I know, but who are you?"

And the oppressed man leaped upon them and overpowered them. So that they fled, naked and wounded, from the house.

And as this became known to everyone in Ephesus, fear fell upon all and the name of Master Yshua was exalted. Many then believed and confessed their sins, and many sorcerers also brought all their *spiritual* books of the curious arts and burned them before the sight of all. And the cost of their books amounted to fifty thousand silver pieces!

Thus with great power the faith of God prevailed and increased. ACTS 18:24-19:20

8:8 You are of Messiah

Paul wrote to the Corinthians saying: "Of this I will remark, that there are some of you that say either 'I am of Paul' or 'I am of Apollos' or 'I am of Peter' or 'I am of Messiah'. Is Messiah divided? Was Paul crucified for you or were you baptized in the name of Paul? I thank God that I baptized none of you except for Crispus and Gaius, lest any should say that I had baptized in my own name!

For if one says 'I am of Paul' and another 'I am of Apollos' are you not carnal and still walking in the flesh? Who are Paul and Apollos *anyways*, but ministers by whom you believed, and just as the Master gave to each one.

I planted, Apollos watered, but God produced the increase. So that he that plants is nothing, and neither is he that waters, *but only*

God. For we work together with God, and you are God's workmanship, and His building. *Only* by the grace of God did I lay the foundation, as given the wisdom of the blueprint¹, and others build upon it. But let everyone take heed how they build upon it, for no one can lay any other foundation than that which is laid, which is Yshua

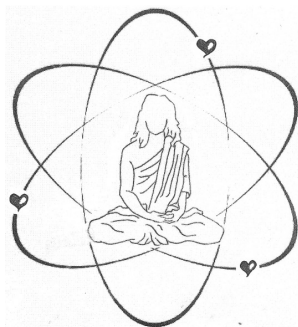
Messiah.

Therefore let no one glory in men. For all things are yours, whether Paul or Apollos or Peter, or the world, or life, or death, or things present, or things to come; all are yours and you are of Messiah. And Messiah is of God."

1Cor 1:12-15, 3:3b-7,9-11,21-23

1 - texts read "as a wise architect"

it begins at the Table
in
Messiah-Consciousness!



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